THE HERALD OF THE STAR

VOL. IV. No. 2. February 11th, 1915.

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As "The Herald of the Star" proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of the Star of the East, may stand.

The Confession of Faith of a Recruit

For this war I—though ever hating strife—
Enlist: with spirit, mind, and soul, my life
I offer; deeming not the price too high
For the great good we seek. No way to die
Could I desire that's better; nor would miss
The chance of "passing" in a cause like this.

Not in revenge; not for unhallowed gain;
Not that our Land should through another's pain
Reap profit, go I;—that were but to feed
The flames of future envy, hatred, greed!—
But in high surety that the fight we wage
Will, through its motive pure, redeem an age
Grown rank with lust of getting; saturate
With thought ignoble, sordid, obdurate;
An age which boasts the brutish creed that "Might,"
Material power alone, is test of "Right";
And changing cunningly the mineral clod
Into a scythe of Death, makes that its God.

I go to fight, believing that this war
Will rid the Earth of thoughts and things that bar
Man's upward path; make straight, prepare the way
For nobler issues in the cleaner day
That shall be when—according to its kind—
The holy seed, which in the human mind
In recent past has germed, shall meet our needs,
Fruiting in great-souled projects, selfless deeds,
In deeper justice, opportunity
Of richer life in wide community:
Then those high energies, the world now spends
On gun-craft, shall be turned to loftier ends.

Motive is all: abiding good can rise
Only from acts performed as sacrifice.
I join the war at my high soul's command:
Grant that I enter pure in heart and hand!

IN THE STARLIGHT

By G. S. Arundale.

[It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order are at all responsible for them. But the writer feels he is more useful to his readers in expressing freely his own thoughts and feeling, than if he were to confine himself to bare chronicles of events and to conventional ethical expressions.]

READERS of "In the Starlight" will have noticed that I have not hesitated to express my opinions freely on many of the burning controversial topics of the time, and, while most may understand the reasons underlying this freedom of expression, some may fear lest I am using the *Herald of the Star* to further special views and attitudes prejudicial to the general interests of our Order. I want, therefore, to try to explain the position I think it my duty to take when writing these pages.

From my point of view, members of our Order have a very clear two-fold duty towards that particular portion of the world in which they live and move and have their being:—(1) The duty of harmonising their characters with the tone we may imagine the great World-Teacher likely to set for the world's improvement, (2) the duty of helping to guide their world at its own level and not at theirs. Let us look at these two duties in the light of modern problems and modern conditions. It is obviously impossible for us to imagine exactly the lines along which the World-Teacher will give His teaching, still less may we hope at present to gauge its effect on daily life in the family or in the nation. But we may assert with confidence that the basic quality of His life—for His teaching and His life will be indistinguishable—will be a Love which is Brotherhood. Perhaps that is all we can venture safely to assert, but if the assertion be true, we have to set to work at once to train ourselves to express this quality as best we can and to lay stress on its expression in the world around us. Members of our Order who accept this general principle should keep their minds fixed on what it means to them and work it out according to their needs and temperaments. They need not worry if some members speak of *the* World-Teacher, while others refer to *a* World-Teacher. They need not worry if some members talk of the Christ, while others assert the coming of the Lord Maitreya. They need not worry if some members are all for ceremonial, while others are all for practical work on the physical plane alone. In our Declaration of Principles we declare the coming of *a* Great World-Teacher, not because He may not be *the* World-Teacher, but because He comes to all men and belongs to all men, and is in whatever form the individual sees Him. If a member insists that He is the Christ and no other, to such a one He *is* the Christ and no other. The member may be right or he may be wrong—it is not for the Order to judge. All of us look for a Mighty Appearance, and it were unworthy of us to start wrangling now as to the respective values of the definite and indefinite articles.

* * *

The point I want to make is that this first duty of harmonising our natures to accord somewhat with His is one of the great features of the Order of the Star in the East, and that we are sometimes needlessly afraid of infringing the Order's neutrality. I often receive letters from well-meaning members who ask whether the Head will not be pleased to direct such and such a lecturer to be more careful in what he says. I am told that many of our lecturers entirely forget that the Order only refers to the coming of *a* World-

Teacher, since they speak openly of the coming Christ. On the other hand, I am also told that we must be very careful not to mention the name of the Lord Maitreya in Christian lands " as it will put people off." Now, I am not voicing the views of any one in authority when I say that I am glad that our speakers should express themselves as they feel and modify as much as they like the Declaration of Objects to suit their own beliefs. But—and it is an important " but "—they owe it to members of the Order who do not think as they do carefully to point out that the Order has room for practically every form of expectation, that many are members who do *not* hold their views, and that the Declaration of Principles has been drawn up so as to meet the beliefs of all. This is the kind of neutrality we want, a neutrality of tolerance, not a neutrality of belief. The more our beliefs are vigorous the better for the Order, provided that we gladly give others the same latitude on their lines that we claim for ourselves on ours. Love and Brotherhood are the unifying qualities for which we all, I venture to think, are looking. The Great Expectation in each one of us, which has brought us to membership of an Order uniting all who expect, no matter what the form of the expectation may be to each, is based on our knowledge that the world needs love and brotherhood above all and that only a Mighty One—the embodiment of our Great Expectation —can be these to all the world.

* * *

For this reason I have been endeavouring to lay stress on these two principles during the past few months. As an Order we have nothing to do with partisanship in the present war. As an Order we belong to all nations and to none. As an Order our main duty, from the standpoint of the individual, is to hold up before men's eyes those qualities which we believe will specially prepare us all to be worthy of His gaze. When the war is over I shall be glad to feel that the back numbers of this magazine can be read without bitterness by all classes of members, and while I have not hesitated to express what I believe to be true, I have tried at the same time to point out the existence of that divinity common to us all which makes us all very much alike. We all make mistakes, we all go wrong, but we share a common future because we share a common past. As members of an Order with such an expectation before it as ours has—as members of an Order which possesses a truth not common to the vast majority of mankind—we must see to it that we are worthy of the advantages conferred upon us, and whatever our duty may be towards the outside world we must long have ceased to hate and to despise if we would be the advance-guard of the army which is marching to welcome Him among His own. I hold that it is not true love which makes excuses for wrong-doing. When wrong has been done let it be acknowledged, and if possible prevented. True love means justice, it means sympathy, and, above all, understanding. We who look for the Lord of Love must seek to show love when the majority fail. By what measure are we nearer to Him than others unless we show understanding when it is difficult to show it and when they fail to show it ?

* * *

This brings me to the second part of the two-fold duty about which I wrote in the beginning : the duty of helping to guide that portion of the world in which we live and in which, therefore, we move as His agents, as a testimony to His coming. It is this portion of the duty which most people find it difficult to understand, for it is our habit much more to live for ourselves than for others, and we are more eager that other people should share the joy of our lives than that they should be helped to gain joys appropriate to themselves. Many of our enthusiasts only long that other people should believe as they themselves believe, and are more anxious to increase the membership of the various societies to which they belong than to spread the principles for which their societies exist. We must frankly recognise that we are somewhat in ad-

vance of our time, and that the majority of mankind will not for a long time be helped by those truths which help us. It is much more important, to my thinking, that the world should be helped to live more purely and more self-sacrificingly than that we should endeavour to gain a large membership for our Order. Most people will neither believe that a Great World-Teacher is coming among us nor accept His teaching when He gives it. My own opinion is that, as the special teachings we know under the label "Christianity" were by no means welcomed during the lifetime of the Christ, so such teachings as we may now receive will appeal only to the few, though perhaps abstractly recognised by a much larger number now than before. We shall see the new adaptations of old realities slowly filtering through the appropriate section of mankind, just as Christianity has reached the special section of mankind for whom the Christ intended it. But there will always be sheep of folds other than the one specially established as the Christian fold was established; and not until brotherhood is practised by all will it be universally seen that in reality there is but one fold and one Shepherd. I do not for a moment wish to suggest that membership is unimportant. The more propaganda work we do the better, for our knowledge must go to all whether they be ready to receive it or not. But our knowledge is no true knowledge unless it helps those who reject it as well as those who accept it. Our lives depend as much upon the truths beyond our ken as upon those of which we are conscious, and just as one who knew of the law of gravitation would guide an ignorant child downstairs step by step instead of allowing him to jump from the top, so we who know a little more than many may help to guide them in the light of knowledge with whose existence it would be useless for them to be acquainted.

* * *

It seems to me that one man's meat may be another man's poison. We may know, for example, that in the ideal State war must be non-existent. But does that mean that under present conditions there should be no war? I join issue here with the Peace Societies and with those who are opposed to the present war on principle. To me their argument runs as follows: "I do not believe in war, therefore war is wrong for all." This may be true, and those who hold this attitude are doubtless right to oppose the war and even to refuse to have anything to do with it. But I cannot help feeling that they do not represent the average *Dharma* of most of a nation's citizens at the present stage of civilisation. Say what one will, and argue as one may, this war has brought out latent qualities in man and in beast which otherwise might have taken ages to force their way to the surface. I touched on these in last month's "Starlight," and my attitude is that we must make use of war as of any other force working in the world. Nine people out of ten, or any other proportion according to taste, are absorbed in this war in one way or another, and to my thinking, since war has its victories no less renowned than peace—a point of view many pacificists overlook, it behoves us to help people to understand how to dominate the war rather than to allow themselves to be possessed by it. I have, therefore, from time to time endeavoured to place before my readers such standpoints as may be in danger of being forgotten, not that we want to be less positive and emphatic, but rather that we should temper our exuberance with justice—the highest type of bravery. Whether I should adopt this attitude towards people not yet members of our Order I do not know. It depends upon the people. But I consider it my duty to suggest what in my understanding distinguishes a Star point of view as to the war from other points of view. And when I say a "Star point of view," let me hasten to add, for fear lest I be accused of introducing the thin edge of the wedge of dogma, that by this expression I mean tolerance of a point of view opposed to our own, and a realisation that when we are

convinced that people are utterly wrong, we are probably under the sway of some little special intolerance of our own. Nobody is ever utterly wrong, at least nobody whom we are likely to come across; at the worst, people are possessed by distortions which have once been the beginnings of truth. And some day the distortion will vanish and that which was its determining truth shall shine forth.

* * *

A Star member may be an enthusiast for war or may abhor it. Do not let us, however, have any such ordinary phraseology as: "I cannot imagine how A. X. reconciles his belief in the coming of a Lord of Love with his enthusiasm for the present war." Or, "How can B. Z. fail to realise that this war is part of the preparation for the coming of the Great World-Teacher?" Each Star member is eager to do his best, and he prepares in his own way for the coming. What we do want is to reach the level of being able to possess strong enthusiasms without their usual accompaniment—hatred. At least, Star members ought to acquire this faculty; but I am not prepared to state that we can yet expect the average person not to hate. Ought he to cease from hating? Is not hatred possibly a danger signal for those who have not yet learned at once to distinguish between true and false. Does not the average Englishman hate something German which is not good for his personal and national welfare? Does not the average German hate something English which does not fall within the scope of his individual and national evolution? Each can only avoid what is wrong for him by at present hating it. Stealing is abhorrent to the individual at a certain stage. Later on he never thinks of stealing.

Let me make my point clearer by referring to Mrs. Besant's pronouncements on the war as published in *The Commonweal* and in that admirable daily paper of hers—*New India*. Many friends in England cannot understand how she can possibly write as she does of the Germans and of the German Emperor and of the war. I am not writing to defend her—she needs no defence from me; but I would let you know how I reconcile my own different standpoints with hers. In the first place, if she condemns the Germans and their Emperor and I do not, the probability is that she sees something that I do not, that she condemns because the occult law condemns them in the sense of declaring them to be on the path which makes for purely material prosperity, and not even for that in the long run. I am at least wise enough to know how much wiser Mrs. Besant is than myself, even on points on which I feel myself specially competent. On the other hand, I may suppose that my view is right for me, right, perhaps, for those who read the *Herald of the Star*, or it may be a point of view which it is my business to develop. "If so, why does she take a different standpoint? Surely she does not hate the Germans or their Emperor? Surely she does not believe that the Germans are guilty of the atrocities as published by Allied newspapers? Why, the Allies are just as bad, only their atrocities are published in Austro-German newspapers and not among the Allies." I have heard these arguments used. Mrs. Besant hates no one, but she knows her duty better than any one, and she does not hesitate to condemn when condemnation is necessary. But she condemns with goodwill, while we, judging from our own level, imagine that, because she condemns, therefore she dislikes or hates. Probably she knows that the Germans do commit atrocities; probably she knows that the German Emperor is not an influence for good. Probably she knows that the Allied Powers must conquer, if the plan which leads to the appearance of the Lord is not to be hindered or delayed. Probably she knows that the Allied Peoples must be stirred to their depths if they are to combat successfully the forces opposed to them. Probably she knows that the spirit of militarism has its special vehicle in Germany, though, as Bernard Shaw has pointed out, it has a form here, too; and she therefore deems it wise to direct people's imaginations against the form of

militarism which has found its principal home in Germany. She does not write her articles to represent her own mental condition, as most of us do, but to guide those of her readers who have sufficient intelligence to know that she can guide. And nothing is more unfortunate than that sensible people often fail to realise that the school teacher adapts his lesson to the mental level of his pupils.

Personally, I am content to go on writing in my own way, watching her point of view and endeavouring to understand it. If people say to me: "But I thought you were a pupil of Mrs. Besant. How do you reconcile the opposing points of view? Why do you not change yours?" I must reply that, while I hope Mrs. Besant looks on me as one of her pupils, I imagine she prefers me to follow my own conceptions until better ones are explained to me, to keep on my own lines even though hers may be widely apart. Her *Dharma* differs from mine in many ways, and to copy her without understanding is perhaps just at present worse than taking an attitude in apparent opposition to hers. The Masters need many points of view presented to the various grades of the human family, and perhaps They need my presentation as certainly They need hers. All she asks is that I shall remember—being her pupil—that she knows more than I do, and that wisdom on my part consists in trying to see why she acts as she does rather than in rushing to criticise because her expressed views differ from those I hold.

* * *

So much for an explanation of things as I see them. Let me now turn to a matter of business. Readers of the *Herald of the Star* are informed that Mr. E. A. Wodehouse, M.A. (Oxon), has accepted, as from February of this year, the position of sub-Editor of this magazine. I myself represent for the time being Mr. J. Krishnamurti, until he is free to take up the responsible management of his *Herald of the Star*, and am thus a kind of substitute for him, with responsibility for every issue. Mr. Wodehouse will now take charge of much of the work that hitherto Lady Emily Lutyens and I have shared between us, though, of course, I represent Mr. Krishnamurti as final authority. We are very fortunate in securing Mr. Wodehouse's services, for he has very distinguished literary ability, based on a brilliant career at Oxford University, in the course of which he took the Newdigate Prize for Poetry and the Chancellor's Medal for English Essay. In addition, his close personal touch with our Editor will enable him to help to guide the *Herald* on suitable lines. I look for great improvement, both in appearance and in matter, with Mr. Wodehouse in the sub-editorial chair, and I hope that all members of the Order will co-operate with him as far as possible in his plans to give the *Herald* a wide influence and to make it worthy of its mission in the world.

G. S. ARUNDALE.

DELINQUENT CHILDREN

By Annie Besant.

[Every reader of this magazine will welcome an article from the pen of the Protector of our Order, even though, as in the present instance, it is a reprint. The "Herald of the Star" does not, as a rule, print articles which have appeared elsewhere, but it has been decided to make an exception in the case of articles by Mrs. Besant—first of all, because she is Mrs. Besant, and secondly because, with the vast increase of her Indian work in these days, she has really no time, just at present, to send us original contributions. We have thus to lay hands upon whatever we can get. We hope, in this way, to reprint, from time to time, such of Mrs. Besant's contributions to her Indian papers as may seem to us to be of general interest. The problem of the child criminal, which is the subject of the present article, undoubtedly falls into this category, for it is one which not only India but every civilised country has to face. The attention which it is receiving in so many quarters to-day, and the practical attempts which are being made to meet it in a wise and humane spirit, are among the many signs of that kindlier yet, at the same time, more scientific attitude towards human problems which is preparing the way for the civilisation of to-morrow.]

ONE of the matters in which most progress has been made during recent years is the treatment of children who, for one cause or another, fall into the hands of the police. The day has gone by when they were herded with older criminals, who amused themselves by degrading the young waifs who had come for the first time into conflict with the law. Of old, a boy's first sentence came to be practically his first step on the way which led to the "habitual criminal," a way from which he was little likely to escape. Now, all is changed, and the first stumble is very often the first step to rescue and to better conditions.

The United States of America have led the van of reform in this matter. "Ben Lindsay"—more politely, Judge Benjamin Lindsay, of Denver—has been the inaugurator of the children's courts which have now become the established way of dealing with child delinquents in America. Judge Lindsay sat in an ordinary room; he took the young criminal on his knee, or drew him kindly to his side, and chatted with him; he usually succeeded in winning the boy's confidence, gave him good advice, and tried to find someone to befriend him. The system of "probation" grew up. A sentence was passed, but was not executed; the boy was handed over to a volunteer guardian of a higher social status, and as long as he behaved well under the supervision of his guardian, the sentence remained a dead letter. The guardian did not take the boy away from his normal surroundings; but he befriended him, found him schooling or employment, took him out with him, and treated him generally as a younger comrade. The system spread, and after a time "probation officers" were appointed, voluntary helpers not being always forthcoming. Miss Bartlett—now Mrs. Bartlett Re, whose books on social problems may be familiar to some of our readers—studied the system carefully in America, and then worked for it in Europe. The Italian Government showed much sympathy with her efforts, and facilitated the establishment of juvenile courts, apart from the ordinary police machinery, and more and more the delinquent child came to be regarded as a human being to be saved instead of as a criminal to be punished.

In America, "Detention Homes" were established, to receive child delinquents, and these were made *homes*, not prisons. It was found that a boy or girl, "put upon honour," would not run away when allowed to go outside the home, and that

they rapidly developed into decent lads and lasses, when they were surrounded with favourable conditions. In 1913, an Act was passed in the State of Vermont, U.S.A., constituting every child under sixteen who came into a juvenile court a ward of that court; a boy to remain a ward until he was twenty-one, a girl normally until she was eighteen. The term "delinquent child" was defined so as to sweep within the net all children under sixteen who violated any law, and also any child "who is incorrigible; or who is a persistent truant from school; or who associates with criminals or reputed criminals, or vicious or immoral persons; or who is growing up in idleness or crime; or who wanders about the streets in the night time; or who frequents, visits, or is found in a disorderly house of ill-fame, saloon, bar room or a place where intoxicating liquors are sold, exchanged or given away; or who patronises, visits, or is found in a gambling house or place where a gambling device is operated; or who uses vile, obscene, vulgar, profane or indecent language, or is guilty of immoral conduct." The Act goes even further, for it asserts that the State should assume the guardianship of a child who is neglected or is in evil surroundings. A child is not to be regarded as a chattel, the property of his parent, but as a trust, and if the trust be not rightly discharged, the State, as the universal parent—like the King as *parens patriæ*—should interfere. So the Act includes a child "who is dependent upon the public for support; or who is homeless, destitute, or abandoned; or who has not proper parental care or guardianship; or who begs or receives alms; or who is found living in a house of ill-fame or with a vicious or disreputable person; or whose home by reason of neglect, cruelty or depravity on the part of its parents, guardian or other person in whose care it may be, is an unfit place for such child, or whose environment is such as to warrant the State, in the interests of the child, in assuming its guardianship."

Any reputable person, who knows of such a child in the district in which he is living, can petition the court, with an affidavit setting forth the facts, and the court summons the person with whom the child is, or, in default, issues a warrant; it hears and determines the case, placing the child, if necessary, in an institution, or in the care of some reputable citizen, or society. No such child may be sent to prison, unless charged with a crime punishable with death. The final section is noteworthy: "This Act shall be liberally construed to the end that its purposes may be carried out; that the care, custody and discipline of a child shall approximate, as nearly as may be, that which should be given by its parents; and that the restraint of a delinquent child shall tend rather toward his reformation than to his punishment as a criminal."

In 1912, Belgium passed a law establishing juvenile courts, and in 1913 an International Congress was held in Brussels to consider the best methods of dealing with delinquent children. It came out in the discussion of the powers which should be conferred on such courts, that, so far, the children's courts, wherever established, had been a success, stress being laid on their value in treating children individually, and in the absence of the formal procedure of the ordinary court of law. After much discussion, the Congress voted in favour of extending the powers conferred by the Act of 1912.

The second question discussed dealt with the duties of a judge in the juvenile court: Should he supervise the future of the children whom he had committed to the care of a responsible person or should he limit himself to the disposal of the cases? It is fairly obvious that no judge, such as a judge in one of the children's courts in America, say in New York City, could possibly keep an eye on all the young people who are brought before him. A writer in the Journal of Criminal Law and Criminology states that in New York City they have forty officers connected with the children's court, as well as a band of volunteer

workers, but that the "number is still far from adequate to meet the real needs." In large cities with slum populations, the number of delinquent children is very great, and a whole organisation of philanthropic workers is necessary to deal with the cases handed over by the judge.

One valuable note was struck by the Brussels Congress—the fact that child delinquency is very often closely interwoven with defective health. All who know anything of the observations made in school clinics, and by the doctors who now carry out the medical inspection of schools in Great Britain, will be aware that ill-temper, sloth, petulance, sullenness, constantly result from physical deficiencies or disturbances, and that health goes constantly with brightness and good temper. The peevish and "naughty" child is constantly the suffering child. Slight deafness, slight defects of vision are responsible for much of the apparent dulness and the waywardness of the child, and one of the first enquiries which should be made in the case of every delinquent child would be his careful investigation by a children's doctor.

As was pointed out the other day at one of the meetings of the British Association for the Advancement of Science, held this year in Austria, the consensus of scientific opinion holds that nature is "stronger than nurture." Do what we may by education, training, and environment, the inborn character of the child, the character which he brings with him into the world, is stronger than any influences which can be brought to bear upon it. That this should be so is natural enough for all who believe in re-incarnation as the method of evolution—a view which is steadily gaining ground in the West. None the less, education and environment can improve, if they cannot recreate; germs of good can be fostered, germs of evil can be starved. The great success of Dr. Barnardo's Homes proves that huge numbers of the waifs and strays of the slum population of London are not "born bad," and can be trained into decent citizens. There is a residuum of congenital criminals, but the proportion is not as large as might be supposed from the criminal statistics dealing with adults. Very many children can be saved from degradation, if they are given a chance.

In India, practically nothing has been done in the way of helping the delinquent children. A small boy is placed in the dock of a police court, charged with some petty offence; the magistrate orders him to be whipped; he goes out crying, presumably is whipped, and is turned loose again. No one has any responsibility for him; he begs, steals, loafs, and becomes a hopeless wastrel. Here is one of the many problems which India has to resolve.

ANNIE BESANT.

(Reprinted from the "Leader," of Allahabad.)

[In justification of our remark above, that our Protector has nowadays no time to send us original contributions, it may interest some of our readers to know that Mrs. Besant is now editing no less than four periodicals in India, besides having a controlling interest in a fifth. The periodicals alluded to are two monthlies, "The Theosophist" and "The Adyar Bulletin"; one weekly, "The Commonweal"; and one daily, "New India"; while the paper in which she has a controlling interest is the "Leader," of Allahabad, from which the above article is taken. That her editing really means something is shown by the fact that "The Commonweal," for example, which she herself founded, has grown within a year or two to be quite the most widely influential organ of educated Indian opinion, having a circulation extending over the whole country, while "New India," in her hands, has, within six or seven months only, raised its circulation from 1,400 to 10,000. All this work, it must be remembered, has had to be accomplished in addition to incessant labours of other kinds—constant lectures, delivered to all kinds of audiences; organisation work for various bodies, e.g., the Theosophical Educational Trust, the Hindu University Scheme, the Young Men's Indian Association, etc.; a host of activities connected with the Theosophical Society, of which she is President; and a very large correspondence. And yet, somehow, she manages to get through it all with that calm, unhurried perfection of detail which is the marvel of all who know her. Truly of her may it be said, in the words of the ancient Scripture, "Yoga is skill in action."]

THE HEALER AND HIS WORK

[Among the many signs to-day of the weakening of materialism and the growth of a more spiritual view of Man and his possibilities must be reckoned the increasing belief in, and interest in, function of the higher part of Man's nature—the intellectual and spiritual part—in the healing of disease. The development of this subject, both on its theoretical and practical sides, is incontestably one of the movements which "belong to the future" and so are worthy of attention and study. The present article seems to us very valuable, as bringing together, in a small space, a number of the most important principles which have to be remembered in connection with all spiritual healing; and particularly because it shows the reader with admirable clearness how high the ideal of the true Healer along these lines must necessarily be].

ALL true healing results from the application of perfectly natural laws, and there are many subtle forces in nature which may be taken advantage of, and pressed into service, by man.

As long as people defy the laws of nature, healing methods are necessary, and the highest form of these is Spiritual Healing, in which the healer merely acts as a channel through which the Divine Force may flow.

One of the commonest errors into which people fall concerning spiritual healing is that it is to be studied and practised solely for the purpose of curing physical ailments. Now, no doctor or healer of any experience will deny that suffering is undoubtedly a consequence of error; it is evident, therefore, that it is utterly useless to seek to cure the ills of the body without first removing the defect in the mental or moral condition of the patient. The cure of disease, to be permanent, must come by the alteration of the life; this means not only a change of thought—though that is certainly a step in the right direction—but also a change of habit. This is simply common-sense. Thus the healer's work lies largely in directing the patient to right ways of thinking and living, until the new life flows with intensity and strength throughout both mind and body.

True healing, therefore, means to attain to a living realisation of the words: "In Him we live and move and have our being," to love more, and to enter into that peace "which passeth all understanding." It does *not* mean the giving of one's own health and strength to the sufferer, without return, but should be mutually helpful and renewing to both healer and patient.

No one need fear to try this method of healing, provided he sets about it in the right spirit—the chief qualifications being "the motive of pure, unselfish service, a clean soul, and unlimited compassion."

The Master's command: "Be ye perfect," is the ideal you should ever set before you if you would become a healer—perfect according to your knowledge; be perfect in your resolves, your intentions, your motives. "Be ye perfect even as your Father which is in heaven is perfect"—because you have in you the possibilities of perfection, because you are in the image and likeness of the all-perfect One.

Perfection does not mean transcending the law of growth. It cannot be attained in a single life, but your mistakes will teach you wisdom. Never be discouraged because of failures, but keep before you the perfect ideal of the Master who "went about doing good," and do not forget "how far high failure overleaps the bounds of low success." Perfect physical health is the ultimate or final consequence on earth of perfect thought, in a degree compatible with present attainments.

If you would truly serve humanity by becoming a channel for the Divine Healing Force, you must keep your body—the temple of the Holy Spirit—clean and pure, abstaining from all flesh food, drugs, and alcohol, even as you must keep your mental and astral bodies free from all impure thoughts and desires.

When you are about to give treatment, you must free your mind from all outside disturbances, and bring yourself to that state of calm, quiet peace in which you realise your unity with the Divine. It is often helpful to both patient and healer to use certain ideal suggestions or passages from Scripture to hold the thought in the right direction when entering the Silence, but it should be remembered that the work or thought is not of importance, but the living essence thereby suggested.

When you have realised the Omnipresent Spirit, and are calm, peaceful, and master of yourself, turn to your patient, and in the same gentle, yet strong and stimulating spirit, envelop him with an atmosphere so powerful that no inharmonious condition of mind or body can long withstand it.

Healers must, to a certain extent, follow their own method of procedure in healing; some place their hands upon the patient, or use gentle stroking movements, others prefer not to touch him at all—in this you must be guided by your own intuition and the temperament of your patient, remembering, however, that, if you lay your hands upon him when giving treatment, you should be very sure that you are yourself in perfect physical health, as otherwise you are liable to pass on your own inharmonious conditions to your patient, and thus do more harm than good.

When you have finished a treatment, it is well to take a few deep breaths in the fresh air, or by an open window, lest you should, unconsciously, have allowed yourself to be depleted of vitality by your patient, and if you have touched him when giving the treatment, do not forget to wash your hands, as otherwise you are liable to take on his physical conditions. If these simple precautions are taken, no harm can result to you.

When giving treatment always remember that you are but the channel for the inflow of the Healing Power. Directly you begin to think *you* are healing, just that moment do you hinder the flow of the Power. Fix your mind on the Infinite Spirit, Whose instrument you are, and you will find with your recognition of your unity with the Divine life will come a strength and power before unknown, and the more you practise the stronger will be the flow of Healing through you.

When you have done all that you can to help another, the time will come when your work is no longer effectual, and the evolving soul must take up the work for itself. The secret of spiritual healing thus becomes the secret of living the spiritual life, and the highest healing is the supreme triumph of love. It is the dawning of the new life of the soul, the true realisation of the God within us, as expressed so beautifully by James Rhoades, in his poem "Out of The Silence":

"I, God, enfold thee like an atmosphere:
Thou to thyself were never yet more near:
Think not to shun Me: whither would'st thou fly?
Nor go not hence to seek Me: I am here.

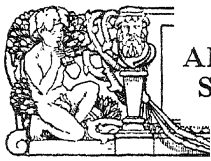
I am thy Dawn, from darkness to release:
I am the Deep, wherein thy sorrows cease:
Be still! be still! and know that I am God:
Acquaint thyself with Me, and be at peace!"

DOROTHY L. PRATT.

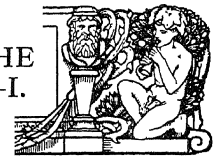
The Divinely-given Art of Healing

Τὸ μὲν μέγιστον, εἴ τις ἐς νόσον πέσοι,
οὐκ ἦν ἀλέξημ' οὐδέν, οὔτε
οὐ χριστόν, οὔτε πιστόν, ἀλλὰ
εἰᾳ κατεσκέλλοντο, πρίν γ' ἐγὼ σφισιν
κράσεις ἠπίων ἀκεσμάτων,
αἷς τὰς ἁπάσας ἐξαμύνονται νόσους.

AESCHYLUS. *Prometheus* 476-483.



AN INTRODUCTION TO THE STUDY OF THEOSOPHY.—I.



By F. S. SNELL.

[Although, as is well known, many members of the Order of the Star in the East are also Fellows of the Theosophical Society, neither the Order itself nor the "Herald of the Star" has any official connection with Theosophy. At the same time it is the duty of the Order, in view of its special function and mission, to keep itself informed as to all thought movements of our time which it considers to be in the direction of the liberalising, clarifying, and systematising of our spiritual thought; and this is a duty which is shared by the "Herald of the Star." Among such movements the Theosophical movement is unquestionably one; and it is, therefore, with much pleasure that we are able to put before our readers what seems to us to be a very able and original presentation of the general Theosophical position.]

CERTAIN great problems have engaged the attention of mankind for many thousands of years. For example, what is man? Is he, as some believe, a highly complex material organism, whose consciousness is, once and for all, entirely extinguished at death; or is he, as the mystics and prophets of all ages have testified, an immortal spirit? Again, is the universe the result of the interplay of unconscious forces which go crashing and clanging on automatically, age after age, with no particular object; or has the universe, like man, an immortal soul of its own? If so, what is the origin and destiny of man's immortal soul; what is its relation to the great over-soul of the universe; and why is man compelled to toil and suffer amid "the changes and chances of this mortal life"? In short, what is the meaning and purpose of human existence?

To find an answer to such questions as these—an answer which shall satisfy head and heart alike—is the desire of every seeker for truth. To many of us this quest is of great practical importance, for without a satisfactory theory of things we feel a lack of any central and fixed purpose in our lives. We cannot concentrate our energies upon any material project as an end in itself, for "the worldly hope men set their hearts upon turns ashes (or it prospers), and anon, like snow upon the desert's dusty face lighting a little hour or two, is gone."

Especially in times of bereavement or other great trouble, these grim, unanswered questions loom unpleasantly large upon the mental horizon, clamouring for solution. "What does it all mean?" "What is it all for?" is the despairing cry of many a sufferer.

Some are convinced that no solution will ever be forthcoming. They argue that, as man is and ever must be limited to his reason and his five senses as means of acquiring knowledge, these matters must always remain unknown and unknowable. This has led men to try to make the best of a rather hopeless situation by asserting that these problems are after all of no great practical importance. They claim that quite a sufficient incentive to lead a moral and self-sacrificing life can be obtained apart from a belief in either God or immortality.

This is certainly not true for all men. A belief in immortality is most valuable. It is said by some that only the selfish and cowardly desire the preservation of their consciousness and fear its destruction. This is wrong, for if the selfish dread their own extinction, how much more does the unselfish man mourn the annihilation of all the millions of his brothers and sisters in all ages, past, present and future? This accounts for the fact that those who cherish most closely the hope of immortality are usually among the best and noblest men and women.

What sort of encouragement is it to

the man who believes that virtue is its own reward, to feel that after he has spent a toilsome lifetime in the patient cultivation of those qualities in which he is deficient, death will deprive him of his hard-earned treasure, and also of all possibility of regaining it? Many believe that, if only they were sure that the universe is not a "fortuitous concourse of atoms," but a magnificent enterprise, carried out by sublime and beneficent intelligences for the sure accomplishment of some glorious purpose, they could gladly devote all their lives to the helping forward of this enterprise, and so concentrate all their energies into one burning focus by the power of a great impersonal enthusiasm. For true and perfect happiness can be obtained in this way only. Because of the apparent lack of such a purpose, many are dismayed at the prospect of immortality. To an immortal being, a thousand years are but as yesterday, and in the long run he must become tired of, and dissatisfied with all temporary occupations—even with so magnificent a scheme as the building of a Utopia upon earth: for that must come to an end when the planet is destroyed; and what is there to do then?

But what shall we do, it may be asked, when the purpose of the *universe* is fulfilled? If it be never fulfilled, then it is a wild goose chase; if, on the other hand, it is to be finished one day, then it is a project as temporary as any other, and not worthy of the attention of an immortal being.

Your true believer escapes from this dilemma by affirming that the purpose of our universe is not an end in itself, but subserves some mightier purpose on a yet more magnificent scale; this mightier purpose subserving another yet higher—and so on, *ad infinitum*. The true believer in God (for all this is what we really mean by belief in God) does not fear that he will ever, as an immortal soul, find himself weeping for more worlds to conquer, like Alexander the Great.

Everyone who sets out upon the quest for truth is led to do so by some such reflections as these. There are many kinds of truth-seekers. They may be classified roughly as follows:—

(1.) Those who will believe nothing unless they can prove it by means of their own personal observation and experiment.

(2.) Those who will believe nothing unless they can satisfy themselves, by careful study and reflection, that it has been proved by the personal observation and experiment of others who are as reliable investigators as themselves, if not more so.

(3.) Those who do not demand rigid proof of the ideas they take up, but prefer to adopt them provisionally as working hypotheses, to be afterwards discarded if disproved by any new facts which may come to light, or if superseded by more satisfactory theories. Thus, when a theory works very satisfactorily indeed, and accounts for thousands of otherwise inexplicable facts—solving in this way hundreds of otherwise insoluble puzzles—it becomes practically proved, and as real to those who hold it as any facts can be.

(4.) Those who use their intellect mainly for the purpose of grasping ideas, judging of their truth not so much by intellectual means as by intuition, or by an appeal to their own innate notions as to what is or is not true.

(5.) To these might be added a fifth class, namely, those who have already adopted some system of beliefs and do not wish to abandon it, but are somewhat troubled by certain defects in this system, and are looking for a few ideas suitable for patching it up, as it were.

Theosophical teachings, as a coherent body of ideas, have this unique advantage—that they can greatly help *all* these different classes of truth-seekers.

It is important to distinguish between Theosophy (a word meaning divine wisdom) and Theosophical teachings. Theosophical teachings are often referred to as "Theosophy," but we should always remember that when we call Theosophical teachings "divine wisdom," we are really expressing our own opinion about them, and not stating that which everyone acknowledges to be a fact.

Those who are looking for facts cannot afford to ignore theories. They must study the work of other investigators and test the results for themselves. If one sets out to build the temple of truth with solid facts for stones, one cannot do without scaffolding. Every sound theory is, as it were, a scaffold-pole. A theory is to be judged by two things: by its consistency with known facts and with other more firmly-established theories, and by its power of co-ordinating facts and relating them one to another. If there are two alternative theories, both of which answer these tests equally well, we must judge by intuition. Sometimes, indeed, an intuition may prove to be correct, even though the evidence at first appears to be against it; and some have a sufficiently firm faith in their intuitions to trust them in the face of a very strong opposing evidence.

When a really useful theory is found, there is sometimes a temptation to rest content with it, and to give up the search for new facts. But we must bear in mind that a theory is at best only a temporary makeshift; we are really looking for facts, and if a theory hinders us instead of helping to bring new facts to light (which is its proper function), it is worse than useless. A fact which directly contradicts all our most cherished beliefs and upsets our most firmly established theories, is the most valuable kind of fact—for it brings us a step nearer truth. As often as we come across a new opinion which we feel will bring us nearer the truth, let us adopt it, even though our fellow-men may consider us fickle for repeatedly changing our views.

All these ways of approaching the great problems of existence really fall under two headings: the intellectual and the emotional. Each starts with its own peculiar assumptions; each has its own especial dangers.

The intellectual seeker begins by assuming ideas such as that of the "uniformity of nature" and the "ultimate intelligibility of the universe." To find out whether or not love and peace lie at the heart of things is one of the main objects of this enquiry; and he must not begin by assuming it. He must put all emotions on one side, and examine the facts with impartiality. This is not easy, it is all too easy to deceive oneself. The materialistic thinkers of the nineteenth century are a case in point. With splendid courage they faced one great body of facts seeming to point to materialism, and refused to be blinded to those facts by their desire for God and for immortality. But, though they were successful in putting aside this group of emotions, they unconsciously fell under the influence of another group of a different order. They were dazzled by the magnificent achievements of modern science, and filled with disgust at the hypocrisy and superstition which had overlaid the religion of their day. These emotions prevented their recognising another important body of facts pointing to a more spiritual view of the universe. Only a few brave spirits, with keener discrimination than the general body of their contemporaries, devoted themselves to the study of these obscure phenomena, thus bringing down upon themselves a storm of ridicule and hostility from the general public as well as from the more orthodox scientists. But now their labours are bearing fruit, and psychical research is beginning to be considered a useful and necessary branch of science.

This should be a valuable lesson to all who are interested in these subjects. If we are to forge ahead of our time, we must inevitably adopt ideas which the majority of people will consider absurd or dangerous. If this were not already obvious, it would be proved by the number of instances to be found in history—instances in which men now recognised as great pioneer thinkers have been ridiculed by their contemporaries.

"Your fathers slew the prophets and ye build their sepulchres" is a saying true in every age and for every race. And yet many use popular notions *as a standard by which to judge new ideas*; if they agree with the popular view, they are true; if not, they are false! It is not seen that

this implies that the man-in-the-street is in some way omniscient.

Let us now consider a few points concerning the intuitional method of seeking truth. The assumption underlying this method is that the truth or falsity of an idea *can* be judged by an appeal to the intuition, or to one's highest and noblest emotions. Intellect cannot, however, be entirely dispensed with. We must be sure that we have clearly understood an idea or a group of ideas before we judge it. Take, for instance, the theory of reincarnation. Some say this cannot be reconciled with the justice of God, for is it just to punish men for deeds done in some former existence with which they have no conscious identity? How, they say, can such punishment possess educative value if the man does not know for what he is being punished?

We cannot here consider the doctrine of reincarnation in detail; nevertheless, the above argument is based upon a misunderstanding of reincarnation—at any rate as the idea is presented in Theosophical teachings—and it will serve as an instance of the way in which mistakes can be made by an over-hasty judgment passed after an insufficient study of the subject.

Another great danger to those who follow this method is that of mistaking prejudice for intuition. Nothing is more surprising than the way in which some personal like or dislike will masquerade as a noble and impersonal ideal. Thus, it is fair enough to argue (if proceeding on these lines) that the doctrine of eternal damnation must be false, as no just God would countenance such a thing; but there are some who say (for example) that there cannot be any truth in the theory of spirit-communications, because the souls of our dear departed friends would never condescend to such triviality as table-rapping. Now, whatever may be the correct explanation of spiritualistic phenomena, this is a good example of the misuse of the intuitional method of seeking truth. One might as well speak of the shocking irreverence of announcing the death of a king by the trivial method of rapping with a telegraph-key. Those who argue in this manner are making their appeal, not to any lofty ideal, but to the limitations of their own minds. Great thinkers see nothing trivial in any natural phenomenon. Even the falling of an apple had a deep significance for Newton; it suggested to him the great law of gravitation which he was the first to formulate.

So much for how we should search for truth. Let us now apply these methods to the study of Theosophy. Before we can appreciate Theosophical teachings, we must have arrived at certain general conclusions; or, at any rate, we must be prepared to admit them provisionally for the sake of argument. These conclusions are as follows:—

(1.) A number of phenomena are daily taking place which cannot be accounted for by any laws of nature which orthodox science has discovered.

(2.) These phenomena point to the existence around us of an unseen world, full of life and activity, and constantly interacting with the material world.

(3.) This unseen world is no shadowy dreamland under the miraculous control of divine caprice, but a region of nature as yet undiscovered by science, a region wherein the same things always happen under the same conditions and every cause produces its due effect, just as in the material world.

(4.) Certain human beings possess partially-developed faculties, probably latent in all of us, which, if they could be fully developed, would bring us into direct touch with this unseen realm and enable us to observe all that goes on there, just as by means of our physical senses we know what is happening around us in the material world.

(5.) A detailed knowledge of this unseen world, could we but obtain it, would throw an invaluable and altogether new light upon the great problems of human life which we are seeking to solve.

Now some will be ready to accept these conclusions, others not. Those who can-

not are not yet ready to receive the message of Theosophy, for it will seem to them but a mass of childish superstition, or a collection of fantastic and incredible ideas gathered from folk-lore and the religious traditions of uncivilised races, woven together by the liberal and ingenious use of a fertile imagination, and given a pseudo-scientific appearance. There is, however, one way in which the most hardened sceptic may convince himself of the truth of these preliminary ideas: that is by a patient, impartial and thorough study of the phenomena of spiritualism and psychical research—if necessary, by personal investigation and experiment.

Much has already been said about the necessity for avoiding any kind of bias in these studies, but this subject of psychical research is so overlaid with prejudice, under the influence of which it is so fatally easy to fall, that it may be well to consider one typical instance of this before we turn our attention to the actual teachings of Theosophy. Sceptics argue quite fairly that when a number of credulous people attend a *seance* and sit for hours in the dark in a state of expectant attention, they are more than likely to become the victims of fraud and illusion, and to imagine that they see things which are not really there. No doubt this occurs—but if this argument holds good, it is equally fair to argue that when a sceptic, strongly inclined to the belief that all spiritualistic phenomena are the result of fraud, goes to a *seance* fully expecting to discover trickery, he is likely to succumb to his own hallucination, and to think that he sees trickery where there is none. Most people do not see this side of the case. This is but one instance among many of the way in which students of psychical research are apt to allow themselves to reason on one side only.

Let us now see what follows from the five general conclusions to which we have referred. The first point that strikes us is that if these things be true, then many things which the ancients believed, and which we have always dubbed "superstition," may have a great deal more truth in them than we at first supposed. Take, for instance, the belief in "fairies." In old English folk-lore, the fairies are said to be irresponsible, frolicsome creatures who have the power of moving physical objects, and so either helping mankind in a friendly manner or playing practical jokes. Now, any who have studied the work of Dr. Maxwell, Professor Lombroso and others, will remember that sometimes at spiritualistic *seances*, invisible agencies, believed by several prominent investigators to be distinct entities and not part of the conscious or subconscious minds of those present, occasionally manifest themselves and, by means of some strange force as yet unrecognised by science, produce physical effects—such as moving articles of furniture, slapping the sitters and pulling at their clothes. Codes of signals can be arranged and conversations held with these intelligences, and the belief that in this way communication with departed spirits can be carried on is widespread. Though in many cases this seems the simplest explanation of the facts, many are puzzled by the frivolity and irresponsibility exhibited, and are loth to believe that after death the human soul can degenerate in such a manner. May it not be that our simple-minded ancestor were right after all, and that certain races of invisible beings really exist, call them "fairies" or "spirits" as we will?

Again, for example, consider the phenomenon of "levitation." It is recorded of S. Francis of Assisi that sometimes when deep in devotional meditation he was miraculously raised from the ground and would remain poised in mid-air. We do not intend to liken S. Francis to a modern "medium"—good and honest men and women though they often are; what we are concerned with for the moment is the physical fact of levitation. There seems strong evidence that it sometimes happens to-day. If that is so, why should it not have happened then? And if S. Francis were really levitated, then those who placed the fact upon record

were probably sane and sensible human beings like ourselves, and not fanatical enthusiasts liable to all sorts of hysterical illusions.

These two instances show what a great difference must be made in our way of treating historical narratives if we accept the conclusions to which psychical research leads us. It matters little whether we continue to affirm that miracles are impossible, and that levitation therefore cannot be a miraculous event ; or whether we still regard it and other phenomena as miracles, and say that miracles are the results of the working of obscure and little understood natural laws, and not instances of divine interference with the laws of nature, as was formerly supposed. Whichever way we express it, the conclusion reached is the same : certain things we believed to be impossible really take place, and those who testified to them of old were not necessarily over-imaginative or under-educated.

Our attitude towards the ideas of those past thinkers who took a spiritual view of the universe must also change, for in the light of these new facts we are no longer bound to suppose either that they based their theories upon unreliable statements, or that they abandoned themselves so completely to abstract speculation that they lost touch with the realities of life.

Arising directly out of the points just dealt with is the question whether we, in the twentieth century, are the first to have taken up psychical research in a methodical and scientific manner. It would be surprising if we were, for, as has been truly said, psychical research is, without exception, the most important inquiry ever undertaken by man. At first sight, the obvious answer to this question is that either the problem has never been seriously attacked before, or else that all previous efforts have been fruitless, for if any certain knowledge upon such important matters had been gained, it would have been made common property and preserved as a precious heritage. But we shall endeavour to show that if any knowledge of the kind had ever been obtained, there is every chance of its having been subsequently lost—and, further, that there are several reasons why such knowledge would not have been made public, but would have been jealously guarded by a few.

The first point to note is that before the invention of printing, railways and steamships, very little *knowledge of any kind* had a fair chance of becoming public property. The favoured few—generally the priestly class—had almost the entire monopoly of learning. Then, as regards the preservation of such knowledge, we know how many times in the past elaborate and refined civilisations have been overthrown by the inrush of barbarian races, and how many libraries were destroyed on these occasions. Christianity in its earlier days had also a tendency to iconoclasm ; we read in the " Acts of the Apostles " that those who had " rare and curious works " were prompted by their enthusiasm for the new faith to burn them in the market-place. Indeed, Christianity, or rather the abuse of it, made it almost impossible until the Renaissance for any kind of knowledge to be preserved. In the Middle Ages, Europe was under the entire domination of the Christian Church —which, in the days of its blindness and superstition, crushed out systematically all attempts at scientific research, whether directed towards purely physical matters or spiritual problems. Therefore science of all kinds was forced into underground channels during this period. Hence the secrecy of most mediæval societies, many of which were directly concerned with occult science (as is evident when the remains of their records are studied in the light of Theosophy). We see then, that there are several reasons why occult knowledge, if it ever existed in the past, might well have become lost.

But by far the most important reason for the secrecy of occult knowledge has not yet been mentioned. It lies in the very nature of this knowledge. In physical science, no one can possibly have any interest in keeping a discovery secret. The actual details of a manufacturing

MASKOJ

[We wish that we had more space for Esperanto contributions. As it is, we can only pay our tribute to a great movement by the inclusion of a short article from time to time.]

OKAZIS ĉiuvespere maskbalo. Granda ĉambrego lumiĝis per lustroj ĉe la krepusko; ĉio brilis. Venas muziko, parfumoj kaj procesio de homaj figuroj. Iom post iom ĉio pli kaj pli brilas kaj la figuroj grupe kaj duope sin turnas sur la vitreca planko.

Tie vidiĝas junulo feliĉe valsanta laŭ la ĝojo de la vivo. Nenia timo, nenia estonta zorgo minacas al li; tradancas li la horojn dum ĉio kaj ĉiuj ridetas al li.

Ankaŭ junulino moviĝas laŭ la bela muziko; en ŝia koro estas printempo, kie floras revoj pri la noblaj kavaliroj atendantaj ŝin en la estonteco.

Jen estas plenaĝa virino. Somero floris ĉe ŝi kaj venas la aŭtuno, en kiu ŝi komencas timi pro sia aspekto. Ŝi nun pli zorge vestas sin, pli ornamas sin por daŭre plaĉi al sia edzo. Ŝi jam ne povas esti tiom senzorga pri la vestoj kiom ŝi estis dum sia juneco.

Jen estas viro sata de vivo, tamen ne kontenta. Skeptike li alrigardas ĉion kaj ĉiujn; la vivo ĉagrenis lin; li seniluziiĝis. Por li la mondo estas plena de egoistoj kaj amantoj aŭ "duegoistoj," kiel li nomas ilin.

Jaluzulo ankaŭ sin movas, kiu vidas sian amatinon dancanta kun aliulo. Maldolĉa estas la vivo por li. Tamen li devas danci; ĉiuj ĉe la maskbalo devas danci. En lia kapo svarmas venenaj pensoj. Li koleras kontraŭ aliuloj—multaj aliuloj.

Jen estas solulo, kiu serĉas amikon, sed ne trovas. Li dancadas, parolas kaj samtempe serĉadas. Malgraŭ siaj ridetoj li sentas sin tiom soleca en tiu amaso, kiom en dezerto.

Nia surtera vivo similas al vespero ĉe maskbalo. Ĉiu maskbala dancado malsimilas la aliajn rilate al la spertoj. Jen venas feliĉa vespero, jen venas paca, kaj jen alproksimiĝas malĝoja. Ĉiu vespero estas instrua. Ni tradancas balvesperon, en kiu ni renkontas multajn homojn, multajn maskulojn. Niajn vivojn tute simile ni trapasas ankaŭ renkontante multajn homojn, multajn "personojn." Ĉiu persono estas maskulo. La vorto "persono" unue latine signifis maskon, kiun uzas aktoro. Ĉiuj ni en la surtera vivo estas nur "persono" aŭ maskulo. Nia masko estas nia fizika korpo. Kiam ni mortas, ni deprenas la maskon, kaj unu la alian vidas tia, kiaj ni vere estas. En la surtera vivo ni nur "ekzistas," latine: ex sisto; en la surtera vivo ni estas "ekster" la reala vivo; ni portas maskon—la fizikan korpon. Ni estas nur personoj, latine: persona, kaj ni nur ekzistas.

Kiam ĉiu surtera vivo finiĝas la "personoj" forĵetas la maskon kaj sin trovas ekstere de la nerealo. Tiam la amantoj vidas sian amon en ĝia vera lumo; tiam la plenaĝuloj fariĝas junaj; tiam la skeptikulo, kiu antaŭe ne komprenis, nun komprenas; tiam la ĵaluzulo vidas, ke lia ĵaluzo estas nur memamo; kaj tiam la solulo trovas siajn amikojn.

Kiam ni forĵetas la personecajn maskojn kaj ĉesante "ekzisti," tiam ĉio klariĝas, ĉio estas reala.

Nia surtera vivo similas al maskbalo; ĉiu vespero similas al unu surtera vivo. Nia postmorta vivo estas kvazaŭ tago post balo; ĝi estas pli longa, pli reala pli bela ol la maskdancado.

H. B. H.



II.

By The General Secretary.

[The aim of this series of articles is to present, as briefly as possible, some of the purely intellectual reasons (as distinguished from reasons of any other kind) which have led, in the case of many who are now members of the Order of the Star in the East, to a belief that the time is near at hand for the appearance of a great Spiritual Teacher for the blessing and helping of the world.]

I.

HOW can be another Spiritual Teacher? There is only one Teacher, and He has already come and gone." "What is the need for fresh spiritual teaching? We have already all the teaching that we require." In how many minds will not one, or both, of these objections arise, when they hear for the first time of the belief that the time is near for the coming of a great Teacher and Prophet into the world?

It is clearly impossible to discuss such a belief without raising fundamental questions—questions about spiritual truth, about the relations between the Religions, and about the place and function of great Teachers in the world. Let us, therefore, first of all, do what we can very briefly to clear the ground of these.

There are two broad theories about these matters :—(a) One, which places no limits upon the resources of spiritual truth or upon the variety of its possible presentations, nor any limits, save those of human capacity, upon the possibility of its reception by the human mind and soul; and which regards the whole place and function of Great Teachers, and of the various presentations of spiritual truth which we speak of as religions, as subordinate to a great process of spiritual evolution which stretches from the immemorial past forward into the infinite future. (b) The other, which imposes—both as regards the resources and the presentations of spiritual truth—restrictions of a special kind, and which would, in contradistinction to the evolutionary view, place the zenith of spiritual revelation not in the future but in the past.

It need hardly be said that it is with the former view that those who believe in the possibility of the further appearances of Great Teachers amongst men, and of further revelations of God to Man through these Agents, associate themselves. The view is, indeed, logically necessary to their belief. Before going on, however, to explain their positive opinions in this connection, it will perhaps be simpler to give their reasons for dissociating themselves from the second of the two views mentioned above.

The view in question takes two familiar forms :—(1) In the first, it *draws a circle round* a certain special presentation of spiritual truth and claims that only within that circle is truth to be found; (2) in the second, it *draws a line across in front of* such a presentation and declares that the last word in spiritual matters has been said and that there can be no advance beyond this line. It will be seen that these two forms correspond broadly to the two questions asked at the beginning of this chapter. The two spring from much the same attitude of mind and would probably be found co-existing in one and the same individual; but, from the strictly logical standpoint, there is a certain difference between them, and their respective implications; and for this reason they require separate treatment.

In the first case, what is claimed, strictly speaking, is that a particular set of people, or a particular institution, possess as their monopoly the whole of the spiritual truth available at any given time. But it is not necessarily denied that there may not be further acquisitions of truth, as time goes on, within the confines of that magic circle. Theoretically there is still room left for progressive development; but it must be within the prescribed area. In the second case, the claim which is made is that beyond a certain formulation of truth, given out in the past, there cannot, at any time in the future, be an advance. That formulation represents, as it stands, the sum total of the spiritual truth, either existing in the universe, or at least available to Man. But it does not, strictly speaking, deny (although, in actual life, many of the holders of it would undoubtedly deny) that of this sum-total some part, at least, may be shared by human beings outside the privileged fold. To put the distinction simply—the first person says: "My Religion is the only true one; all the rest are false. But I do not say that, within the limits of my Church and Faith, there may not be an ever-widening knowledge and realisation of spiritual things to be gained by those who are worthy." The second person says: "The spiritual knowledge which has been already vouchsafed to the world represents a high water mark. It is the utmost that we shall ever possess; the utmost, moreover, that we need. I am ready to admit that what there is of it may be already, or may become, the common property of the whole world; all that I say is that it marks a point beyond which we shall not advance, the final revelation of God to Man." This, I think, makes clear the difference between the two claims, and shows why they require to be dealt with separately.

II.

THERE will probably be some of my readers who will hold that propositions of this kind do not need an answer. But such readers must remember that the two propositions just indicated represent broadly the attitude of a large section—perhaps of a majority—of religious people in every part of the world. I do not say that this attitude is, in every such case, fully self-conscious, or that the person concerned would be prepared to defend intellectually the philosophy involved in it. But I do say that, if one were to take the average member of any one of the great Religions of the world and analyse his mental attitude towards his Faith, one would find that it amounted very much to that of the two views under discussion. No matter what his Religion, one would find, at the back of his brain, some kind of conviction lurking that it, of all Religions, is the true one, and that beyond it it will be impossible to go. Very few religious people, in other words, would be prepared to admit that another Faith shares the truth equally with their own, or that the Religion to which they belong is ever likely, in the future, to be superseded.

The attitude, one can see at once, is a perfectly natural one; and it is precisely because it is so common and so natural that it becomes necessary to notice it and the propositions which it involves; and to answer these not by a mere repudiatory dismissal but by giving specific reasons for our disagreement with them. For the whole difficulty of the case is this:—that the belief in the near coming of a Great Teacher, which many of us hold on intellectual grounds—having come to it through a general conception of the method and purpose of the spiritual evolution of mankind, and through a study of tendencies and of the working of history—is, nevertheless, one which demands, as its logical foundation, certain specifically religious postulates. We cannot talk about Great Teachers at all (in the sense in which these words are ordinarily understood) unless we have, first of all, implicitly accepted certain great preliminary postulates; the postulates, for example (a) of the existence of God, (b) of the existence of Beings, human or superhuman, qualified to be Teachers of the kind we mean, (c) of the existence of

some kind of Divine supervision over human life, manifesting itself through such Great Ones, and (d) consequently, of the existence of a Divine Purpose, to which the outer history of man and of the world must be considered as in some way subordinate. These are necessary postulates, being preconditions of the whole belief; and, as I have said, they are religious postulates. It becomes, therefore, very important that a belief, which is so closely bound up with general religious thought, should be carefully disentangled from any elements in that thought which the holders of the belief would reject; more particularly because, unless these elements be distinctly disavowed, they will be naturally attributed to it. And that is why it is imperative, in order that the true nature of our position should be understood, to clear the ground by giving exact reasons for our dissociation from two quite common views in connection with religion, which, perhaps, an ordinary rationalistic thinker might not deem it necessary to notice. Having so much in common with the Religions, it becomes important to show in what elements of popular religious thought the belief, which we hold, does not share.

Let us, therefore, consider the two views, above referred to, separately.

III.

THE claim of any single Faith, or any single body of people, to a monopoly of spiritual truth would be questioned by those whose views I am endeavouring to set forth (in future, since I associate myself with them, I shall speak of them as "we") on the following general grounds.

I. It is impossible to reconcile such a claim with the integrity of the Divine Justice; since the existence of such a privileged circle of people must always raise the question of that other, presumably less fortunate, section of humanity which is for various reasons left outside. Thus, in the case of a Religion—established at a certain time and including within its confines a particular geographical area or a particular portion of the population of the globe—we have to account for all the countless millions of human beings who were born, lived, and died before the date of this revelation, and for all those other millions as well, who, though existing since that date, have yet been placed by Nature outside its reach and scope. If we say that the revelation is only for the more advanced, and not for the less advanced peoples of the world, we have still to account for the fairness of these differences in degree of advancement. If, however, we seek to explain the latter by some kind of large evolutionary scheme, then our hypothesis will necessarily carry with it the possibility of further reaches of human evolution, as yet unrevealed, involving, in their turn, still wider revelations of spiritual verities than any which we at present possess, and thus refuting the exclusive claim from which we started. The difficulty in squaring a claim of this kind with any kind of principle or method in God's dealings with the world has, indeed, always been a puzzle for theologians and others, whose business it is to reduce the facts of the spiritual life to order. Either the problem is left in discreet silence, or, in order to cut the knot, some kind of special selection is invented—such, for example, as we find in the various theories of "predestination." It is almost unnecessary to remark that none of these theories really solve the difficulty, since the reason for such a separating off of the elect from the non-elect is either arbitrary or "unknown"; and it is precisely in the reason that the justice or injustice of the choice must be sought. We hold that a claim, which involves so serious a disturbance of natural order as the jeopardising of the conception of Divine Justice, must have something wrong about it somewhere, and we consider that the price asked for its acceptance is far too heavy to pay.

II. Support is given to this refusal by the fact (which has already been hinted at in an earlier place) that the claim to a monopoly of truth is made not in one quarter alone, but in many different

quarters simultaneously. Although the great Religions of the world differ from one another in the loudness and insistence in which they severally make this claim, yet in all of them there will be found innumerable persons who make it in some degree or another. And the claim is not confined to the great Religions. It is made, as a rule, by each of the host of sects and communities into which those Religions are subdivided; and perhaps the rival claims of these smaller bodies are fiercer and more vociferous than those of the larger, for the simple reason that the latter find fewer occasions on which they can speak with one voice. The natural conclusion, therefore, which the observation of these facts would seem to force upon us, is that the impulse which prompts the claim is one which has its origin not in the nature of the Religion, Faith, or Sect, as such, but in the nature of Man. Nor, we think, need we look very far for a human impulse strong enough and general enough to account for such a claim. That natural human egotism, which makes for separateness, which likes to grasp for itself and to feel itself superior to others—may, we fancy, be operative in the sphere of religion just as vigorously as in any other sphere. Possibly, indeed, in the case of religion there are even stronger temptations for it to assert itself, in consideration of the importance of the thing in which a monopoly is claimed. Nor can we be blind to the fact that the class by which such a claim is, as a rule, pre-eminently fostered is the class which has (or thinks it has) everything to gain by the widespread belief in its claim and everything to lose by its denial.

III. Were the theoretical objections to the claim not enough, there is, in addition to them, the extremely significant practical objection that little but misery and suffering has followed the making of this claim, wherever this particular claim has been made, throughout the history of the world. Were the question to be raised, indeed, as to what single thing has caused the most unhappiness to mankind, there are many students of history who would answer that the most prolific cause of human unhappiness through the ages has been precisely this claim, on the part of a particular section of humanity, to a monopoly of spiritual truth. It is this claim which lit the fires of the Inquisition, which has been responsible for torture and bloodshed and ruthless inhumanity in land after land and in century after century, and which even now, when its physical manifestations have been checked by the growth of public opinion, is still the parent of some of the ugliest qualities possible to human nature. The *odium theologieum* is proverbially the bitterest of hatreds; the jealousy of rival sects is the fiercest of jealousies. No qualities are more unspiritual, in their very essence, than the arrogant intolerance, the lack of intellectual charity, and the complete inability to enter into another's mind and soul, which are the natural psychological accompaniments of a claim of this kind. And those who would apply the practical test—who would adopt the criterion so often recommended in the gospels and judge the tree by its fruits—must necessarily take these facts into account. They cannot but conclude that a claim which, wherever it has been made, has brought untold misery in its train, and which, at its very touch, seems somehow to harden and coarsen human nature—crushing in it those finer and tenderer elements which may be grouped together under the name of compassion—cannot be a true claim nor one in harmony with the facts of the spiritual life.

IV. It should be noted, in this connection, that the same condemnation holds good, though perhaps in a less striking degree, even where the claim is made from what we should normally call "good" motives. It may be safely conjectured that the majority of persons who hold that the particular Faith or Sect, into which the accident of birth has brought them, possess a monopoly of spiritual truth, do so in a rather vague way; chiefly through custom, and because they have been taught to do so, together with an indistinct feeling that it

is wrong to think in any other way. A smaller number, however, may do so out of what they genuinely conceive to be loyalty, either to the Founder of their Religion or to the Religion itself: it being their idea that one way in which they can do honour both to the Founder and to the Faith will be by maintaining that outside the teachings of the former, as embodied in the latter, there exists no spiritual truth in the world. The motive here is commendable enough and no one will think of condemning it; for loyalty is a beautiful quality. But we have nevertheless to observe that, no matter how praiseworthy the motive, the logical implications remain the same; nor is the situation changed if, as often happens, the person concerned be too ignorant or too cloudy in mind to perceive them. The claim made for the Faith in question still necessitates the attributing of injustice or capricious partiality to God; in the case of anything like persecution or cruelty, undertaken by more vigorous or more interested exponents of the same point of view, it implies at least a general sympathy with these and a conviction of the justice of their cause; while, with however little conscious acrimony the exclusive view may be held, it is still, in the general attitude which it involves towards the whole of mankind outside the privileged circle, hopelessly arrogant, coldly uncharitable and pharisaically self-complacent. The holder of a view ought not, we think, to be allowed to escape entirely from the obloquy of his view, simply because he is not intellectually awake enough to perceive it for himself. And consequently we cannot excuse the claim which we are considering simply because it is made, in a great many cases, by quite good and kindly people from virtuous motives, and without being aware of all that it logically involves.

V. Turning from the ethical aspects of the case, we may note that a closer study of the various Religions of the world seems to reveal not the patent and striking difference between any one Faith and all the rest, which an exclusive claim on behalf of that Faith would lead us to expect, but, on the contrary, a quite remarkable similarity. It is discovered by the fair-minded student that the highest ethical teachings of all the great Religions are practically the same, and that the Founders of Religions have held up the same great ideals of life. It is true that we notice a difference of emphasis sometimes as well as a difference in the idiom of expression. Every Religion seems to have its own particular dominant note. It may even be said, within limits, to appeal to a different type or temperament, or to be suited, in some of its more detailed regulations, for particular social or climatic conditions. Thus, for example, while Buddhism might be said to make peculiarly an intellectual appeal, the appeal of Christianity might be spoken of as eminently devotional, and so forth. Similarly, the regulations for the dress and mode of life of Buddhist monks might justly be thought to be specially applicable to Oriental rather than Western countries; while some of the social ordinances of Islam might be regarded as designed for a condition of society very different from that obtaining in the West. Such differences are admitted; and they are, indeed, intellectually necessary to balance the deeper unity which the study of Comparative Religion indubitably reveals; for they make possible for us that conception of a single underlying Truth, adapted to meet the multitude of varying conditions in this highly complex world of ours, which to many of us appears to be the only hypothesis capable of systematising and co-ordinating the spiritual life of the world. Be that as it may, the astonishing unanimity of the great Religions in their highest ideals of life, the persistent re-echoing of the same sentiments in far distant times and in far distant parts of the world, even the universality of representative religious symbols, are facts by this time established amongst students; and they go far toward showing how little internal evidence there is, in the Religions themselves, for an exclusive claim on the part of any of their number.

One word of warning is needed here. An attempt is very often made to support such a claim by appealing to the highest expressions of the Faith, for which the claim is made, and setting against these the lowest expressions—obviously the distortions and corruptions—of the Faith which is to be discredited. It should be remembered that there is no Religion in the world, in the case of which this method will not, logically, cut both ways. The only fair way of appraising the Religions is to take the highest, noblest and purest expressions of each. We cannot but feel, indeed we know, that, if this be done, there will be little evidence remaining in favour of any kind of monopoly in spiritual things.

VI. One more point may be briefly touched upon in conclusion, and that is the essential nature of Truth itself. It is our opinion that to limit the possibilities of Truth by confining it to a particular body of people, conditioned in an infinity of ways and encumbered by every possible mode of relativity, is to degrade Truth. That any such attempt should be made in days when we are beginning to realise something of the grand immensity of the universe in which our globe is but an infinitesimal speck of dust, is only another instance of the extraordinary difficulty which the human mind experiences in adjusting certain of its concepts to an expanding Reality. Some centuries have elapsed since the geocentric theory was finally abandoned in astronomy. But how many of us are still geocentric in religion!

We have now to consider the second proposition—namely, that any particular body of spiritual teaching can be the final revelation for humanity.

(*To be continued.*)

GROW UP BEFORE HIM AS A TENDER PLANT.

The chestnut tree has lit her lamps
To burn an incense faint and sweet,
And all over the sanctuary
The earth has spread a vesture meet
And beautiful—so beautiful,
So clean, and green, and neat.

The hawthorn hedge with frosted bough
A censer swings on high,
To sanctify for holy use
All living creatures nigh,
So cheerfully—so cheerfully
They walk and run and fly.

The daisy clasped her treasure close
Until the Presence came,
Then yielded it in ecstasy
Unto the Altar flame,
And everywhere—and everywhere
Do golden hearts the same.

For every sweet and simple thing
That lives upon the sod,
And every form of growing Life
Aspiring from the clod,
Is offering an offering
Acceptable to God.

C. W.

PEACE

I pray the prayer that the Easterns do :
May the Peace of Allah abide with you—
Wherever you stay, wherever you go,
May the beautiful palms of Allah grow.

Through the days of labour and nights of rest
The Love of Good Allah make you blest—
So I touch my heart, as the Easterns do :
May the Peace of Allah abide with you !

THERE was once a dear old monk who was approached during a time of stress and questioned as to what blessing he would ask for his people.

"Let our maidens be brave and our young men pure," he said.

"But surely, Father," returned one standing near, "you mean, let our young men be brave and our maidens pure ? "

"Nay," he replied, "for Nature hath made them so already."

And so, at the present time, it is not those on the battlefield who need to pray for high courage and that peace "which passeth understanding," but those who remain at home.

The great cycles of Nature roll on to their appointed ends ; vast cataclysms presage great events ; and as the ending of a small year sets its seal upon that of a greater one, we set ourselves to prepare for that which is to come. But though our Time may be but a tapestry woven across the knees of the gods, we cannot leave our work to them. For we are the human gods of our little planet ; and, though the Sun himself may ripen our corn at the harvest time, it depends upon us whether it shall be gathered in or devoured by the birds of the air, trampled under foot by beasts, or destroyed by the overflowing of waters.

The man who truly loves humanity cannot help but love their life—their hopes and fears and all the dear human things associated with them. Pious horror is for the small of heart. For such as love their fellows, the old battles, the old exultations, the old despair, the old joys and sorrows are sacred. This is necessarily so, for real "tolerance"—that is to say, universal love—is a positive thing, a flaming reality ; not a mere sickly, non-committal recognition that those who disagree with us are probably right according to their lights. It does not matter whether they are right or not ; they may "follow wandering fires"—nevertheless, they are our brothers and sisters.

Sir Bedivere, the last of Arthur's knights, was sad and lonely when his comrades had all laid down their swords and the last fights were fought. Henceforth it was a small world in which he had to wander ; for him the gates of glory seemed closed. But what if he had not acquitted himself nobly in those last battles ?

"They also serve who only stand and wait"—physically, yes ; spiritually, no. People are saying that this may be the last great war. The time will come when we shall look back to it with as little pain as we now look back to Babylon. But how shall we have borne ourselves in the strife ?

In the days of Babylon we strove for power. To-day we strive for peace. And this last great battle is being fought, not only in France and Belgium, but all over the world. Only *we* shall be able to say what part we took in it.

Are we, then, at peace—with ourselves and with those around us ?

One day we shall regret the Old Year—for moments when we have been stirred deeply always become endeared to our hearts by the wonderful magic of Time. But if we would have our regrets sweet rather than bitter—inspiring rather than haunting—let us begin the New Year with the spirit of peace and the breath of a New Age in our hearts—judging none, but with greetings for all—so that when those who are away come back to us, now or in the future, they shall find awaiting them that city of which the Good Grey Poet wrote :

> "I dreamed in a dream I saw a city invincible to the attacks of the whole of the rest of the earth,
> I dreamed that it was the new city of Friends."

JASPER SMITH.

plausible to unbalanced masculinism, when one recalls the terrible saying of Napoleon: "Woman's fruit is food for the cannon."

The value of human life diminishes in direct ratio as the selfish personal ambition swells. Doubtless, when a war has once begun men join in it, for numerous reasons, of higher or lower quality, according to the degree of their evolution at the time.

But militarism is the human expression of wholesale destructiveness, the inversion of the great evolving cosmic process, and it inevitably moves along the way of self-gratification, the way of personal ambition, of the aggrandisement of the lower, the animal soul. England, in the present European conflagration, claims to be making war against militarism. That is in a sense true, but, more correctly, England is a less self-conscious military power warring against an acutely self-conscious and aggressive militarism. If there had been no preponderance of destructiveness in the *ideals* of England, this country *could* not have become involved in the present war.

But is militarism entirely indefensible?

Is not some form of destructiveness necessary to all living, progressing nations? Is there nothing worthless, no waste matter needing to be destroyed? Were the nations of this planet perfect, all would agree that war would automatically become extinct as the Dodo. But the nations of the world are obviously imperfect. There are imperfections in laws, in commercial systems, in the understanding of sex, of crime, of disease, in fact, of the great mystery of Life, as a whole. There are, indeed, many blots on the present page of our civilisation. But does war wipe these out? If it seem for a time to obliterate other black spots in the writings of humanity, surely that is because it envelopes them all in one huge blackness. War merely arms destructiveness, authorises wholesale murder. "How can Satan cast out Satan?" The tendency, already too active, in individual nations is directed against itself. "*Hatred ceaseth not by hatred at any time.*"

Yet a destructive, eliminative force is certainly necessary to all living organisms, individual or national. But it must be used in close and constant interaction with the contrary force. It is necessary "to a vital organism to die daily"; a molecular dying, not a molar one, is desirable.

We have these two forces, a constructive force, or the one life-force used constructively, and a destructive force or the same life-force used destructively. In a whole, sane, happy man or woman these two tendencies are balanced.

Until a man has found the hidden woman in himself he lacks inspiration, creative power. Until a woman has found the man of herself she is ineffective on the physical plane of action. What is true of the individual human being is true of the nation.

Comparatively few men have found the constructive power of their own natures. Therefore this tendency has little sway in international questions. In the woman of to-day this direction of the force is predominant in consciousness; therefore women are urgently needed in the councils of the nations. Were this reform instituted, wars would become impossible.

FLORENCE M. BRADFORD.

THE OCCULT STUDENT AND WAR

By Annie Besant.

[We are permitted by Mrs. Besant to print the following brief extract from an E.S. address given by herself at the time of the South African War. Although several years have passed since the address was delivered, yet the circumstances through which the world is now passing make what she said then once more appropriate. The passage will be interesting to many of our readers as indicating the difference between the occult attitude and what may be called the ordinary attitude towards the phenomenon of War.]

July 22nd, 1900.

THE wise man grieves neither for the living nor the dead. Why should you grieve over the changing forms? They are not worthy of grief. The real life does not change.

Apply that in life. That which changes is not the life and there is no reason to grieve over its disappearance. Neither should we be dismayed by changes in the world without; by wars in South Africa and massacres in China. We, who have been taught a little of the purpose that lies behind the outer forms, should be equally willing to accept peace or war, right or wrong. This does not mean that we are not to distinguish right from wrong; the undeveloped blur this teaching by their unclear thought. We must not confuse right with wrong. For example, the massacres in China *are wrong*. The men who do these murders *are wrong*; so that if it fall within our duty, within the scope of our work as a nation, to be an instrument of the law, in bringing about the result of the wrong doing (in other words, by what would be called the punishment of the wrong-doing), we must do that work, but not excitedly, not with passion, not with indignant feeling against these brethren of ours, who, in ignorance, have done evilly. Try to keep an absolutely calm balance of mind, endeavouring to look from the standpoint of both sides and avoiding all extreme views, or angry feelings. You do not need to justify wrong, or to confuse right and wrong, but you should, as Theosophists, abstain from adding to the evil feelings around you and try to form a calm centre of equilibrium which would greatly influence the course of events. Those who by act or word do anything to add to the violence of feeling are not worthy to be called Theosophists. It is not a question of distinguishing between right and wrong. You do not think massacres right, nor do you get confused as to the position of those who are to work out a certain result. You will see it to be right to bring about the punishment of wrong-doing, not to be confused as to Dharma.

But it should not be possible for you to be led away by wild excitement and passion which entirely fails to recognise the truth of the other side. A student should be a centre of right judgment, not led away by impulse. He should be able to see that both sides are wanted for the evolution of the race.

In the next few years there will be occurrences that will shake the minds of men yet more and more. It is for the members of this school to form a steady point of right vision; if this school can remain steady, can look with clear eyes, they may form the steady point which may help to determine the attitude of the race. We must remember that though wrong is wrong as regards individuals, both wrong and right are needed for evolution. What we call wrong is only the force working against evolution—a force which is absolutely necessary to establish, or strengthen, that which is

THE MOSQUE OF S. SOPHIA
AT CONSTANTINOPLE

[Ever since the capture of Constantinople by the Turks in the year 1453, the eyes of Christendom—and particularly of the Orthodox, or Greek, Church—have been wistfully turned towards this celebrated building, once the central shrine of that Church, but, with the foundation of the Ottoman Empire in Europe, converted into a Mohammedan mosque. The conflict of Russia and Turkey in the present war has raised the question in a peculiarly vivid form: To whom will this great temple belong next year? Which is to possess it, the Crescent or the Cross?]



S. SOPHIA. Exterior.

THE Mosque of S. Sophia is the oldest building, definitely built as a Christian church*, in Europe, having been erected by the Emperor Justinian between the years 532-537 A.D. The architects were Anthemius of Tralles and Isidorus of Miletus, but we are told that the Emperor himself took the keenest personal interest in the work, spending hours daily superintending it. The great feature of the building is its vast dome, the largest in the world, which is 107 ft. in diameter, resting on four great arches. The original dome fell in 555 A.D., in consequence of an earthquake. The new dome, which is that still existing, was made higher and had forty windows in it. The material of the building is brick, coated to a great height with thin slabs of precious marble. The walls and the vault are mosaiced on a gold ground; but these mosaics were covered over with stucco by the Turks, as they represented Christian subjects. During the restoration of the Mosque by Fossari, in 1847-8, the stucco was removed and plaster substituted; but the precaution was taken of covering the mosaics with matting before the plaster was put on. The columns of the ground floor are of porphyry (eight of them, according to tradition, from the Temple of the Sun at Baalbek); those of the upper storey are of *verde antique*, possibly from the famous Temple of Diana at Ephesus. The measurements of the building are:—length, 260 ft.; width, 238 ft.; height to apex of dome, 175 ft. The entrance vestibule is 240 ft. long. Some idea of the magnificence of the interior may be gathered from the photograph on the opposite page. The exterior has little architectural beauty, but is most impressive. The minarets were added by the Turks.

*The Pantheon, in Rome, which is five centuries older, and is now used as a church, was, of course, originally the tomb of Agrippa.

A GREAT ADVENTURE:
AN ADDRESS TO BOYS AND GIRLS

[Many of the most active disciples of the Great Teacher, when He comes, will, one imagines, be found amongst those who are now children. Even now, all over the world, children are coming into incarnation, or are already growing up, who are destined to play their part in the great Drama. To some of these the address, which appears here, speaks of the life for the Star as a high and heroic Adventure and tells of the great qualites which that Adventure needs.]

I DARE say many of you have seen that wonderful play in the theatre, called "Peter Pan, or the Boy who Wouldn't Grow Up," and I expect those of you who have seen it will remember the part where Peter, stranded on a rock in the midst of the sea, and thinking himself about to die, exclaims, "To die, oh what a Great Adventure that would be!" *He* was not afraid to die, because he looked upon Death as a great adventure, a journey into an unknown land, and those of you who are fond of tales of explorers will know what excitement there is about going out to find an unknown country.

Now, you know that once upon a time a Great Teacher lived and taught in Palestine, and so wonderful was His Life and Work that to-day thousands of people, who are known as Christians, think with the greatest reverence of the Christ, and look upon Him as sent by God to found the religion of Christianity and to lead men nearer to their Father "which is in Heaven." And so, also, in all the great religions of the world, people look back to the time when a Great Teacher lived on the earth, One who founded the religion to which they belong. But to-day, instead of looking backwards so much, we are all beginning to look forward to the time when the Great Teacher will be amongst us again, teaching and healing, and some of us are beginning to look upon *Life*, and not only Death, as a "Great Adventure"; and, like Peter Pan, we are refusing to grow up, for as He told us when He was here last, we must become "as little children" if we would know Him; and we believe that life is very wonderful just now and that there is nothing too good to be true, even for us!

Those of us who are launching out into this Great Adventure under the Coming Teacher have banded ourselves into an Order, called the Order of the Star in the East, and we each wear a silver star. You know how proud you are when you hear that one of your country's explorers has planted the flag of his nation in some strange land where no one has ever been before. Through all sorts of perils and dangers he has carried this flag, and when sometimes he felt that he would have to give up the quest, he has thought of the flag, and that thought has inspired him to go on, or die in the attempt to reach the end of his journey, for the honour of his country was at stake.

Well, in just the same way we wear the star, because in this Adventure upon which we have embarked we may meet with many unknown trials, and the star is to remind us that we are to be brave in spite of all difficulties, and to have faith in the Great Leader who will soon be amongst us to put Himself at the head of the Order. He will lead the people of the world into a beautiful country where everyone will live better lives than they have ever been able to live before. And if you boys and girls would like to have the chance of taking part in this glorious Adventure, then you must, like Peter Pan, be brave and true.

Now, when Sir Ernest Shackleton sailed away to find the South Pole, he did not take away with him a lot of useless things, but only what he knew would be absolutely necessary for his expedition to those terribly cold regions; just so much,

and no more. And if you want to join in this Adventure under our Great Leader, you must leave behind you quite a lot of things that would only be in the way, because they break the law of love; and, at the same time, take care that you have everything that is really wanted for the success of our journey. Above all, for any adventure (and especially for the Great Adventure) you want Courage. Without that, it's no use starting at all. And so, in the Adventure of the Star, you will also want lots of courage, the sort of courage that will help you to be gentle when you feel angry, that will make you patient in the face of difficulty, and steadfast and true to your Leader when things begin to look dark and stormy—the courage that will enable you to "look kindly, gently, tolerantly upon all; upon all alike, Buddhist or Hindu, Jain or Jew, Christian or Mohammedan." For the Great Teacher is not going to start on His travels in order to gain anything that will benefit Himself. No, He is going to show us all the way to the Land of Service, where people will find their greatest happiness in helping each other. And if we haven't the courage to set about learning the lesson of Service now, and of how not to be always asking for things for ourselves, we shall never be ready for Him when He comes to see if we are prepared to start on the Great Quest.

If you look upon life as a Great Adventure, you will find plenty of opportunities of displaying courage, for the courage of Love we must have, if we wish to be enrolled to serve Him. One of His greatest servants has written a splendid book called "At the Feet of the Master," which is full of hints on how to develop this quality of courage in the service of Love, and some days perhaps we will have a chat about the book and see what we can learn to do "In His Name."

But just now, I only want you to see how wonderful Life is at this present moment, and how much jollier everything becomes when we look upon it as the Great Adventure, under the leadership of One who is the finest Leader we could possibly wish for. But remember that the Adventure will mean that you must travel far, far away from your small little self, out into the land where people think of themselves last and others first, because He is there, and where He is, life is always beautiful and glad.

BASIL P. HOWELL.

Be proud to belong to the movement: it is the most august thing in the world. Once you have become a worker on God's side, there can be no more "promotion" for you in one sense. You can only learn to do your work more and more perfectly, and over larger and larger areas of life. But there is no "higher" work for you: the only degrees, which measure height, are those which mark the completeness of the self-surrender with which you devote yourself to the work. There is an immortal way of doing the meanest things.

* * *

The sign of all nobility is punctiliousness. Be punctilious. Be delicate in conscience where others are blunt and careless. The grace of nobility is punctiliousness so "finished" that it works automatically at every moment of time. Apply this to duties, and you will see what the true grace of the noble character is.

* * *

Your worth is not estimated by what you can do separately, but by your capacity for living a stirring, common life along with others. Get the sense of the movement: for, as soon as you do so, you will unlock forces which are at present shut up. Be humble, do not (even in subconscious thought) strain for a position which is not yours. Learn to find your satisfaction in another way. Realise the sense of joyous companionship in working for those whom you acknowledge to be greater.

FROM A STUDENT'S NOTES.

THE PLACE OF CLEAR VISION

AS year by year, life after life, we pass along the Pilgrim's Way towards Purgation, Illumination, Union, there come to us times of exceeding wonder, when with child-like hearts we ascend with God to the place of Clear Vision.

This Place is known to those of all creeds, to aspirants of all ages, of every clime; to Eastern Yogi, to Western Monk. Nor is it confined to the Religious Life, but comes to all who are in the world yet not of it—to rich and poor alike, to every soul seeking God's Kingdom by whatever means, through whatever form, along whatever road the Indwelling One would lead him.

Some may experience it as the Mount of Transfiguration; others as the evening Walk to Emmaus. To some, it may be a night spent alone in Gethsemane, or the descent upon them of the Paraclete.

According to the strength of our sight does the Vision unfold before us. There are those who are able but to receive a partial glimpse; so long have their eyes been sealed that they can only behold, as it were, "men, as trees, walking." To some a radiant star appears beckoning them to Bethlehem, where abides their new-born King. To those who unwearyingly have striven after Truth, a distant portal reveals itself amid the darkness, while from within a voice cries: "Knock and it shall be opened unto you!" To many who have sought their Lord in the sepulchre, He shows Himself in the light of Eternal Resurrection. And it is in the Place of Clear Vision that many an one, stricken with grief, overwhelmed by some crushing sorrow, is bathed in God's boundless Love, until his pain is healed, his faith restored, and his heart that of a little child.

The Compassionate One ever watches for souls who are ready and willing to ascend thither. It may be during an illness, some spell of bitter suffering, a time devoted to a brother's service, or perchance during the Spirit's night, as the gloom closes about us and we think ourselves alone, that we shall awaken in the Place of Clear Vision. Only God can take us there, only He knows when the journey may best be taken.

There are many in the world who have seen but the lesser Light, and therefore fear that which is brighter. These dwell enraptured at the radiance, the beauty of their own Vision; and because they themselves are unable as yet to bear the exceeding Brightness of that which lies beyond, they seek in loving ignorance to limit the sight of those who have seen still further.

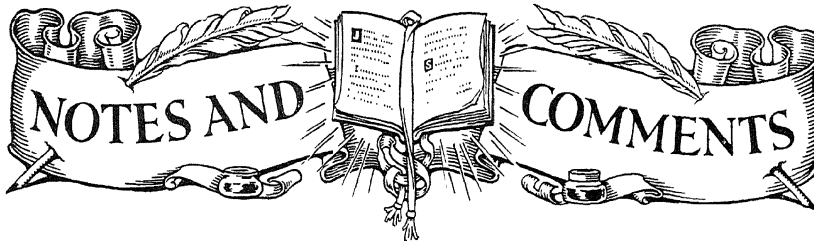
But all Visions alike come from the Compassionate One, and He gives to each what each most needs and can best receive. Be our Vision what it may, it is God's Gift to us to hold fast for ever, no matter how others may criticise or condemn.

The wonder of our sojourn with Him can never leave us. Perchance a day may come when we shall deem it strange that our eyes are no longer dazzled by the Glory, and shall vainly fear that all the best in our life has been taken away.

"Not so," will cry to us the Ever-Soaring One within; "Thou thyself art become that Light, therefore its Splendour cannot dazzle thee!"

May our groping souls turn ever towards the Place of Clear Vision, and thus enfolded in its luminous, guiding rays may earth's night become for us the Spirit's noon-tide.

P. V. C.



THIS MAGAZINE

A plain talk about its problems and what must be done to meet them.

In our November issue, it will be remembered, there appeared a letter from Lady Emily Lutyens, addressed to all Star members in her section, in which each member was asked whether he, or she, wished to subscribe to the *Herald*. A coupon was enclosed for signature, containing the following three alternative clauses :—

1. I promise to take a yearly subscription for myself.
2. I promise to take.....additional subscriptions, to be distributed from the Central Office to those who cannot afford to pay.
3. I am unable to afford a subscription, but should be glad to receive a free copy.

This coupon was sent out to every member of the Star in England and Wales. I am now able to give Lady Emily's report of the result of this appeal. The National Representative writes :—

I received 229 answers to the letter I sent out. It will be seen that this is a *very* small number out of our total membership, which is 2,054. Many members have, no doubt, renewed their subscriptions without notifying me, but I may say that it would have been a very great convenience to me if they could also have filled in the form, as the whole purpose of the scheme is to be sure that every member of the Order in England receives a copy of the *Herald*, and I cannot accomplish this unless members will take a little trouble in the matter themselves.

Of those who have replied, 174 have promised to take subscriptions for themselves ; 159 extra subscriptions have been promised, and of this number 50 have been given by a kind friend who, though not actually a member of the Order, is in great sympathy with it, and also a subscriber to the *Herald*. 58 members ask for free copies, so that at the present we have about 100 additional copies to distribute. As soon as I have made quite sure that every member is receiving a copy, additional ones may be used by local Secretaries for distribution.

EMILY LUTYENS.*

* * *

Although this is a matter which primarily concerns the English Section, yet the reasons which prompted the sending of the letter referred to are of general interest to readers of the *Herald* and concern its present position and plans. They may therefore be given here. The *Herald of the Star* has recently completed its first year of existence, in its enlarged form ; and during that year much experience has necessarily been gained. It was found, amongst other things, that the style and scale of the magazine, as published during 1914, were really beyond our means. I have not the exact figures, but I am told that the loss on each copy produced last year amounted to 2½d., the total loss on each issue being very large. This obviously could not go on ; and it was decided that steps should be taken at least to cover expenses on each issue. In order to make up so large a deficit, somewhat drastic measures became necessary. The size of the magazine was reduced from 64 pages to 48, a less expensive paper was ordered, and it was agreed that, after April next, the price per copy should be raised to 8d. and the annual subscription to 7s. 6d.

* * *

As may be imagined, these changes were made with great reluctance, and only

* **Lady Emily Lutyens' offer of free copies refers, of course, to members of the English Section only.**

under the stress of necessity. It was also thoroughly understood by those responsible for them that they were temporary and conditional—the condition being a better financial situation. As soon as our finances are better established, we shall certainly return to our sixty-four pages, a more expensive paper, and our ordinary price. But, until that condition is fulfilled, it would be the very worst possible policy to continue to lose large sums of money on each issue; for that simply means eating up our rather scanty capital. The question therefore arises, with much practical force: How are we going to improve our position? It is possible that we may receive donations. But we cannot count upon this. *There is only one really sound way, and that is to increase our circulation*—and this for two reasons—(1) because an increased circulation means obviously an increased income; (2) because the possibility of obtaining advertisements depends entirely upon circulation; and advertisements, as every journalist knows, are the one great ultimate mainstay of every periodical.

The increase of its circulation is, therefore, a piece of work to which all those who are responsible for the *Herald of the Star* will have to devote considerable energy during the coming year or two; for it is the sole means of establishing the magazine upon a sound financial basis. And in thinking over this question, and how and where to begin, it has naturally struck them that, before they begin to consider a larger circulation amongst the general public, their first care should be to see whether the *Herald* is circulating as it should do among those who are actually members of the Order of the Star in the East. At present, the mere numbers of its circulation show that this is not the case. The proportion of subscribers to the *Herald* to the total membership of the Order is roughly about one in eight. This could undoubtedly be improved, and it will be the first task of the staff of the *Herald* to work for such an improvement and to ask for the co-operation of members in this work.

* * *

There are two points to remember. (1) In many of the Sections of the Order a considerable proportion of the members do not read English. Hence our circulation cannot be large in those Sections. (2) Even in the English-speaking Sections there are many members who are unable to afford a subscription; and this difficulty will, of course, be increased by the recent raising of the price. Obviously little can be done in connection with the first difficulty. In connection with the second there is, however, one way in which the difficulty might be met, and that is by those, who can afford to do so, paying an extra subscription, or extra subscriptions, in order that copies may thus be provided for the poorer members. It was in order to find out who were the poorer members, in need of free copies, and who were the richer members, willing to take extra subscriptions, that the letter, above referred to, was sent out by the English National Representative to her Section. It will thus be seen that much of the purpose of the letter has been baulked by members neglecting to answer it. What are needed are the figures, and these can only be of use if they stand for the whole of the Section. It ought to be possible, by the co-operation of the whole Section, to arrange that before long every member* receives a copy of the *Herald* each month, either at his own expense or through one of the extra subscriptions provided by those who are better able to afford them; and this will be the goal towards which we shall steadily work. We hope, too, to have the same plan adopted in the other English-speaking Sections, our ultimate aim being that, *so far as is reasonably possible, every member of the English-speaking Sections of the Order shall become a subscriber, either in his own person or by proxy, to the magazine.* Letters have already been sent to the National Representatives of Australia, New Zealand, and

A family would, of course, count as

the United States, and to the Organising Secretary (S. division) of India, asking them to co-operate in this attempt; the method suggested in all cases being the same—namely, the inviting of extra subscriptions from the better-to-do members, and the ascertaining of the names of those poorer members who would like to receive a free copy. At the same time, of course, the increase of the circulation of the *Herald* amongst the general public is receiving attention; but the other is our first task.

* * *

Having stated what our plan is, I should like to ask the help and goodwill of members with regard to two difficulties—incidental to the present phase of things—which will undoubtedly be felt. The first is with regard to the raising of the price of the magazine. I have tried to explain the reasons why this was done, and have shown that it was both inevitable under the circumstances and most reluctantly carried out. It would be pleasant for those who are responsible for the *Herald*, and would make their work easier, if members everywhere would co-operate to the extent of recognising these facts and, frankly, making the best of them. The change is naturally an unwelcome one to all concerned, but it is one which the financial position of the *Herald* renders quite necessary as a temporary measure. We simply cannot afford to go on losing money on every issue, and the steps which have been taken to remedy matters are steps which are imperative if we wish to keep the *Herald* in existence. The truly helpful attitude, therefore, under the circumstances, will be, not to send in letters of protest, but to work as hard as possible to reduce the time during which the increase of price will remain necessary; and this can be done by joining us in our effort, during the year which is before us, to secure that every member of the Section to which one may happen to belong receives a copy. There is one more point to bear in mind and that is that the new prices do not begin till April, and that, so far as annual subscriptions are concerned, the whole difficulty may be avoided by subscribing before that month. If, as is conceivable, by the end of the year our position is sufficiently improved to render possible a return to the original prices, then, for the annual subscriber who sends in his subscription before April, the difficulty in question will not have existed.

* * *

The second difficulty, referred to above, is to be found in the idea, which may be present in the minds of some members, that to receive a free copy is equivalent to accepting charity. I hope that members may be persuaded not to allow this difficulty to stand in their way. The extra subscriptions are paid in to the *Herald* Office, and the copies are sent out from there, so that the whole transaction, so far as the recipient is concerned, is impersonal. In the second place, it is the *Herald* itself, rather than the member concerned, which receives the financial benefit. The *Herald* needs these extra subscriptions, and its reason for asking for them, and arranging for them, is its own financial advantage. From the point of view of the particular problem which it has to meet, it is quite irrelevant to it whether the poorer members of any Section receive, or do not receive, copies, so long as it receives the subscription itself. I put the matter crudely, in order that the point may be taken. Whether or no the members of the various Sections receive, or do not receive, copies of the *Herald* is, however, a very important matter from another point of view—the point of view, namely, of the cause for which we are all working and of the Order to which we belong. Every member should, if possible, keep in touch with the *Herald*, because in that way he keeps more fully in touch with the movement than he would do without it. It is one of the links which unite us together. It is something which we all share. And a great deal which is written in it, from month to month—for example, the extremely important and valuable "Starlight" notes contributed by Mr. Arundale—is written with the direct intention of addre sing

members of the Order throughout the world; and one cannot but believe that to miss, let us say, six months "Starlight" would make quite a considerable difference to a member's efficiency in the Order and in his inner attitude towards the work. For the sake, therefore, both of the *Herald* and of the Order, it is very important that there should be as many subscriptions to the magazine as possible, and I can only conclude by asking all those who may have felt any reluctance to accept a free copy, to make this little sacrifice and to forego a very natural and intelligible feeling of delicacy in order to help the work. For, in work like ours, there are many ways of helping. Propaganda work is only one of many kinds. To be considerate, not to raise unnecessary difficulties, to be willing to put up with temporary inconveniences for the sake of the work, not to be censorious, to co-operate—all these are Star work; and perhaps they are, in some ways, the most difficult and the most valuable work of all.

E. A. W.

* * *

I append the following Report of the Order in the United States and Canada, which I have just received :—

	No. of Members.	*No. of Centres.*
U.S.A.	... 3,746	... 56
Canada	... 236	... 4
Total	... 3,982	60

The opening of 1915 finds us in America learning, for the first time since the Order was organised over here, to know ourselves! By this I mean that we have now come to a point where we know our true working basis—our strong and weak places, our workers and those on whom we cannot depend, our most effective methods. To take a general glance at our affairs, we might find discouraging, as we see how few, comparatively, are those who are working to carry the Order on into the future; how many are merely lying as dead weight on our shoulders. But, on the other hand, we may be glad to feel that at last we are moving forward in our normal grooves.

During the first few years of our work, members rushed into the Order and out again, started all sorts of impossible schemes of action, and, becoming tired of them, did nothing. Now, however, we find that a goodly group of workers are going steadily forward in spite of all obstacles, that another larger group will lend a friendly hand on special occasions, and others who are not doing the work are standing by and telling us how badly the work is being done. A truly healthy and normal state of affairs!

If we glance at our separate activities we find the same kind of average. Of our sixty groups, forty are doing splendid work, four or five are struggling for existence, the others are doing a little but not taking advantage of all opportunities. There is also a nice promise of new Centres. A fair army of isolated members is also alert, as we can see from the steady request for propaganda supplies that comes into our office. Of our Organising Secretaries, Mr. Cooper is out lecturing, Dr. Lindberg is struggling with his joys and sorrows in Kansas City (mostly with sorrows of an obstreperous Star in the East press, though Dr. Lindberg will never give us the satisfaction of owning up to any difficulties, he is most discouragingly cheerful!); Mr. Kunz and Mr. Schneider are not able to give us much direct assistance just now, the one being in Ceylon, the other busy with new duties. I, myself, have recently spent several months visiting what Star Centres I could reach.

The new departures which are now occupying all efforts that can be spared from regular work are a little bungalow cottage at Krotona which we are trying to coax into a headquarters and social centre for the Servants of the Star, and the plans for a Conference and booth at the Exposition which is to be held in San Francisco this year. The war is affecting us, too, stirring some to action, hindering others.

A couple of incidents may be of interest:—One of our new members is a young Indian boy, who tells us he heard Mrs. Besant lecture when he was at school in India. His friend, who called with him, knew Alcyone's parents and had seen Alcyone. It seems to have been this slight link that brought the two boys in touch with our Star member through whom one of them joined the Order. It is rather rarely that we find, in America, Indians who are in sympathy with Mrs. Besant's work. All too many who come here from India fall into company with revolutionists who are much opposed to her. Another incident is of a psychic nature, unimportant as such, yet conveying a meaning possibly, at least, if we may judge by its impression on the one whom it came. She was attending a Star meeting of only members. They were meeting under adverse circumstances, although intent on doing their best for the work, but were rather discouraged. But suddenly our member saw in the air, over the heads of all, a large golden circle which seemed to communicate by threads of light with each member in the room. And from this symbol she felt the message addressed to the meeting, "You all think yourselves so small, but in reality you are very great."

MARJORIE TUTTLE.

Printed for the Publishers by HUDSON & KEARNS, LTD., Hatfield Street, London, S.E.

THE HERALD OF THE STAR

VOL. IV. No. 3. March 11th, 1915.

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As "The Herald of the Star" proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of the Star of the East, may stand.

Sonnets

Cosmic Love.

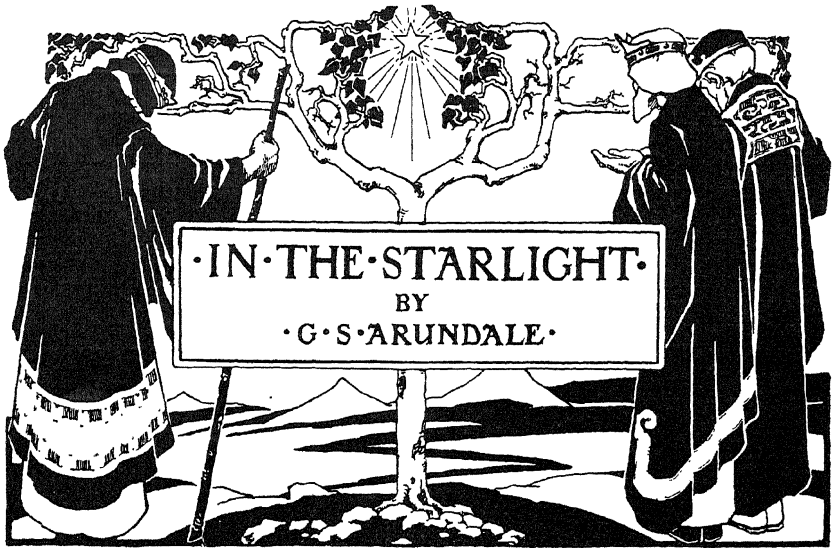
My earnest love is man and all the world,
Each vale, each height, the far horizon's sweep;
All denizens of air and of the deep;
Each flower oped, each blossom yet unfurled;
And every beast within a cavern curled.
We are all babes born of one love, who sleep
Upon one mother's breast. Whilome we leap
In fleeting sunshine: whilome our beings are whirled
To that sweet sleep which all earth's children need.
The ageing mother needs must lose her child,
And he must find environment more meet,
Some other fields, some other sights to feed
The growing vision, vistas fair and aisled
Leading to that great state when we are made complete.

G. R. GILLETT.

Looking Eastward.

To-night the moon rose red, as though she drew
Her heavy skirts, ensanguin'd, through the haze
Breathed like a curse from stricken Belgian ways
And desolate fields deep-drench'd in bloody dew;
And then, at length, breasting the steeper blue,
Clear'd into silver, till she seem'd to blaze
With light distill'd from all the starry rays,
Lustrous as they. And I, beholding, knew,
It shall be so when this great War is done.
The New Age dawns in blood; upon our night
Red-orb'd through mists it riseth. Yet anon
It too shall win the heavens and, silver-bright,
Fed by the fire of starry souls, mount on
To its high noon of pure and stainless light.

E. A. W.



[It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order are at all responsible for them. But the writer feels he is more useful to his readers in expressing freely his own thoughts and feeling, than if he were to confine himself to bare chronicles of events and to conventional ethical expressions.]

A LETTER from a French friend reveals to me the fact that all unconsciously my monthly musings in these columns have given rise to much irritation on the part of some of our earnest colleagues across the Channel. I am told that over in France they are face to face with the actual horrors of war, and know of ghastly atrocities which would make me blush to call the Germans friends if only I could realise the fiendishness of it all. Far away from all the turmoil, they say, and lulled into ignorance by the placid stolidity of my village home, I take what are, to me, no doubt, high spiritual attitudes, but they are attitudes for which those who have to bear the burden have no use at all.

Now, I wish at once to observe that I fully sympathise with all who are in the midst of the evil karma which the war metes out to so many. I am fully aware that most terrible deeds have been perpetrated by human beings who have, for the time, entirely lost touch with their higher selves. My heart aches for the women and young girls whose purity has been attacked—I refuse to say violated—by creatures whom one would call animals were it not an insult to the innocence of these lower creatures. I know of homes desecrated, of men and women rendered hopelessly insane through misery and bodily hurt, of many who have become totally blind or who have lost the use of all their limbs and are helpless cripples. In an instant, from fresh vigorous manhood to complete dependence!

* * *

I know how bravely France is bearing all that her karma has laid upon her, and I am human enough, I hope, to know that the awfulness of it all means bitterness and righteous anger. Who am I to say that I should not under similar circumstances, if my dear ones had been molested, if my own family were broken up and outraged, be among those who could see but one end—the utter stamping out of enemies who had dared to besmirch the sanctuary of my women and the soil of my beloved country? I do not know what the individual *dharma* of Frenchmen may be—this may be their line of co-operation with the Divine plan. I am prepared to believe it is. But my own intuition tells me that I am far away from all the whirlpool of passion in order that I may represent a standpoint which needs, perhaps, as much emphasis as all the others—the

standpoint of comparative detachment from the individual nation, combined with insistence on the fact that a great World-Teacher will soon come, and will come the sooner the less we generate hatred now. I do not wish to suggest that we must not hate. My French friends would point with outstretched finger at their wrongs, and cry: "Are we to *love* those who do these things to our dear ones!" I do not ask them either to hate or to love, for I cannot judge of the strength of their souls when faced by the terrible ordeals through which for months they have been passing. But I must write and write and write again from the standpoint I believe to have been entrusted to me, and because I am living in a remote and somnolent village, because I have not been put to the test, therefore I am still able to proclaim *a* truth—I do not say *the* truth—which needs all the more proclaiming, in that it is so easy just now to forget it.

* * *

I am accused of calling the Germans "friends," but I refuse to damn a race either because it is temporarily insane or because its honour has been dragged into the mire by the dregs of its population. There are many years yet before we may hope to welcome the Great World-Teacher among us, and in those years there will be time, perhaps, even for the dishonoured dregs to learn the road to His Feet. It is not my business to make entry to that glorious road more difficult for them than it will undoubtedly be. The wrath of those whom they have insulted is rightly their burden, and one would have to be a Super-man to look on an atrocity and not to vow retribution upon the offender. But this is not my work at present. Rather, do I conceive it to be my duty to preserve to the utmost any small channels there may be between ourselves and Him for Whom we look. Members of the Order of His Star and members of the Theosophical Society are undoubted channels between our Greater Brethren and the world at large, and the war is as nothing compared with the miracle of humble men and women acting to-day as channels for Their blessing. To fight may be part of Their message, but to hate can never be, and so, though hatred may be unavoidable, I will rather lay stress on the love that makes us all one family than uphold aspects temporarily inevitable, but, thank God, impermanent. Therefore, do I call the Germans "friends," and therefore have I written as I have written, month by month, within these pages. The *Herald of the Star* casts upon the present the shadow, should we not rather say "the brilliance," of coming events, and in my own poor way I strive to present to my readers some aspects of the future which might so easily be forgotten now. The future belongs to the present, just as the past is dwelling in the present now, and those who are living sufficiently detached from the whirl of actualities may rightly draw, even out of the actual, elements which would seem to belong only to the future. Coming events cast their shadows back into the present time. But existing events have in them foreshadowings of the future, and it behoves some of us to mark the identity of the shadow which is cast by the future with the shadow thrown forward by the present. This is what I have been endeavouring to do, while fully conceding to others the *rôle* of being in the daylight of the present and far from the shadowland in which present and future meet, and which, for the time, is my abiding place.

* * *

I am very glad that the suggestions I made in these columns with regard to the spreading of the truths of Karma and Reincarnation have been warmly welcomed. The Propaganda Committee of the Theosophical Society in England and Wales has decided to take the subject in hand, so that after Easter a vigorous effort may be made to acquaint the general public with two truths which would help them greatly in solving many of the complex problems with which they are confronted. The war would be much more widely understood were people to realise it both as a Karmic effect, and therefore as a clearance of debt before making a fresh start, and as a mere in-

cident in one of the innumerable lives through which the soul proceeds on its way to self-consciousness.

Meetings will be held all over the country between Easter and Whitsuntide, and arrangements are being made with the Theosophical Publishing Society for the issue of a series of Threepenny Booklets based on these truths and including the most appropriate passages from the writings of Mrs. Besant and Mr. C. W. Leadbeater. In addition, it is hoped to publish a few suitable leaflets and pamphlets, but the difficulty of finding writers to deal with the subjects clearly and forcibly may stand in the way of the realisation of this hope for some time. It is hardly understood how arduous a task is the preparation of a leaflet for wide distribution. Ideas which would not help creep in so easily, and a line of argument suitable to A may entirely put B off. However, we shall see what can be done, and if any one feels his pen itching to get to paper, I suggest "Karma and Reincarnation as factors in the solution of modern problems" as a somewhat cumbrous title, but one under which a small book might be written of a most valuable kind.

* * *

The Editor of the *Herald* desires me to refer to Mr. C. W. Leadbeater's birthday on February 17th last, and to express on his behalf the feelings of deep gratitude and affection which Mr. Leadbeater gains from all who have had the privilege of knowing him and of learning from him. Mr. Leadbeater is all the more remarkable in that he causes people continually to remind themselves that, to use one of his phrases, "they must mean business," and from the very outset he makes it clearly understood that those who desire psychic powers, or who wish to make progress for self-gratification, will find not the smallest encouragement from him. He reduces life to simplicities and apparently trivial details, and expects his pupils to realise that the Master's service consists in doing whatever comes to hand, that progress is surer if they just do the little things that from time to time need to be done, than if they concentrated on some kind of super-meditation in the effort to shoot themselves to the goal without traversing the intermediate stages. People in the immediate vicinity of C. W. L., as we all call him, are often, to all intents and purposes, apparently doing nothing in particular, or are absorbingly occupied in small domestic details. Some, perhaps, are typewriting, others are shorthanding his replies to letters. No outward meditations, or long hours of study, but simple useful work that helps on the cause. And now and then C. W. L. will lie outstretched on his sofa and say a few words, give a little chat, the hearing of which is worth a year's meditation or study. But, then, his hearers are all people who have done something in life for the Star or for Theosophy, have already toiled in the outer world, and have been led to him for that tone of the inner life which he is so specially qualified to give. What they do does not much matter. They had better be employed, that is all, and because they have learned some of life's lessons they are thankful for anything which keeps them near him. And while they are about him, he pours his blessing on them and when the time comes for them to leave him they wake to the fact that his presence is indeed a benediction. So we bow in homage to him and thank him for all he is to us.

* * *

A friend has sent me a remarkable cutting from the *Morning Post,* dated February 10th. A series of letters had been appearing in that journal under the heading, "The Duty of Anglo-Germans," and in a letter from Dr. H. M. Hain, the following passage occurs:

"Some years ago, when a missionary student, I paid a visit to a good Lutheran pastor of my native town. We had a long conversation about English Church life and its great charitable institutions, etc. When I said good-bye to him he wished me God's blessing, adding: 'Remember, my son, if Christ comes again, it will not be Germany, nor Italy, it will be England where He will first set his foot.'"

I should be interested to know on what line of argument he bases his belief that

the Christ would first set His foot on English soil, and how he comes to the thought of Christ's second coming at all, especially in this very definite way. Personally, my own prediction would be in favour of the East from which all great spiritual teaching has sprung, and when I give myself up to the joys of dreamland I imagine the Great World-Teacher appearing first, say, in India, drawing the world's attention to Himself by His life and work, and then travelling throughout the world bringing new life to those who have the ears to hear. I have often stopped in front of the Albert Hall, watching Him, in imagination, drive up to the entrance, crowded with an awestruck public, and, passing to the platform, stand facing a hushed and quivering multitude. It gives me a peculiar glow to feel that He will be in the world, living in familiar places, speaking my own language, standing on familiar platforms. Spiritual perfection in our modern homely setting! One often thinks how much easier it would be to approach the Christ life under the conditions that obtained in ancient Palestine! So much less temptation, so much less whirl and competition and self-seeking! And now we shall see that external conditions make no difference, that it is possible to live the Christ life now as it was lived then, and we shall be told how to adapt the ancient truths to the setting of modern life. What a future we have before us! How wonderful to be a young child when He is in our midst and to receive the special tenderness He bestows on all who are young. What a memory to hand on to that child's children. I think I specially envy the young parents, now perhaps Servants of the Star, who will have the inestimable joy and privilege of bringing their young ones to receive His blessing, for it is a happier thing that one's children should be honoured than that one should be honoured oneself. Many of us, I trust, will receive His blessing. How many will win His blessing for their little ones?

* * *

I wish to draw special attention to the effort being made by the Servants of the Star Order to give their members some definite training so that they may be better fitted for the work that lies in front of them. In a letter to one of the London Secretaries, printed in this number, I have outlined what in my opinion is the line along which Servants of the Star should work, and some of us are now engaged in preparing a series of instructions for the study of the members. We must gather as many young people as possible into the direct service of the Star, and part of the Order of the Star propaganda should consist in helping to organise centres of young people for the service of the coming Lord. A centre thus formed by an elder should at once be brought into touch with the junior Order so that it may take its place in the general organisation. As soon as the monthly instructions are in regular working order, Servants of the Star should endeavour to gather round them young people who are not yet members and read to them suitable portions from the instructions themselves. An older friend might be asked to hold a fortnightly class at which the instructions could form a basis for talk and discussion. There are so many organisations for social service that Servants of the Star would probably be well advised to confine their membership duties to training along lines hitherto more or less unprovided for, keeping in touch with whatever outside organisations they already belong to and serving in these in the spirit of the Star. Later on, when the Order becomes stronger, it may take up external activities of its own, and even now this may be possible on a small scale. In the meantime, let our young people assimilate the spirit of the future as foreshadowed in the truths which are beginning to dawn upon our hearts and minds. May I draw attention to an article I have written for a new young people's quarterly—to appear, I think, in April—entitled "Truths for the Young," as indicating the special lines along which some of us think young people need guidance?

G. S. ARUNDALE.



AN INTRODUCTION TO THE STUDY OF THEOSOPHY.—II.



By F. S. SNELL.

[In the first instalment of this article, which was published last month, Mr. Snell dealt generally with the principles which should govern the search for truth and with the application of these principles to the attitude in which we should approach the study of Theosophy. He pointed out how great is the change which must logically come over many of our customary judgments about the world and its possibilities, if we accept the results of modern scientific Psychical Research, and he showed how these results have gone far to re-establish many older authorities whom nineteenth-century materialism had tended to discredit. He further explained the reasons arising out of the character of European history, as well as out of the nature of Occultism itself, why occult studies have hitherto been kept secret. He now passes on to discuss the general methods by which these older students of Occultism may be conceived to have developed their latent powers.]

AS has already been pointed out, no substantial progress in occult science can be made without the development and perfection of certain abnormal powers of observation which are probably latent in all of us, and with which, in a more or less undeveloped form, some people are already gifted. By what general methods, then, may we expect that these hypothetical investigators of old developed their latent powers?

This depends upon whether these powers are vestigial or rudimentary, *i.e.*, whether they are the last lingering traces of a long-forgotten past, or the promise of a wonderful future. Among psychical researchers, opinions are divided upon this point. There are some who treat "mediumship" and other allied conditions as pathological; but the majority, like Dr. J. Maxwell, see in clairvoyants and others the forerunners of a type which will one day become general. As a matter of fact, both are right according to the theory of clairvoyance set forth in Theosophical teachings, which states that there are certain varieties of clairvoyance, etc., which are relics of a past and lower stage of evolution, and are found among the least finely-organised types of men and women, but that, on the other hand, there are other kinds of psychic development which occur here and there among people whose nervous systems are highly specialised and delicately balanced, and whose natures are refined and highly-strung, showing artistic ability and great imaginative power. Of the two kinds, neither seems to be under the control of the person possessing it, but in the case of the rudimentary kind this must be due to insufficient development. The other kind appears to be akin to the semi-conscious, instinctive psychic impressions sometimes felt by animals.

Whatever may be the actual method of procedure in developing, training and controlling what one might call the "higher psychism," it most probably involves the hastening of the whole evolution of the individual, so that in his own person he passes rapidly through the whole series of changes, bodily, mental and spiritual, which the race is to undergo during several millennia to come, in the normal course of evolution—for we have no reason to believe that the process of evolution, as traced by Darwin and others, is not still going on. Now, this must mean an *all-round* development, and not merely the training of occult powers—for the forcing of evolutionary changes in the individual must be a fairly dangerous process in any case, and if done in a one-sided manner it would almost certainly defeat its own object. It must involve the training of both soul and body; the soul, because occult powers are concerned

with the invisible worlds which are the soul's true habitat; the body, because during physical life the consciousness is conditioned by the physical brain and nervous system, which must be further developed if they are to respond to new impressions, and also because it is known that the mysterious force which produces many occult phenomena resides in the human organism.

What, then, are the characteristics of the "super-man," the type of humanity which we may expect nature to produce many thousands of years hence? The two most prominent which suggest themselves are self-control—the most perfect control of thought, word and deed, so that man is no longer a prey to his emotions, appetites and passions, and can "keep his head" in any circumstances—and unselfishness, the quality which makes a man surrender his own personal wishes in the interests of the commonweal. These are the two characteristics which make most for the preservation of the race.

We should expect, then, to find that the greatest progress in the development of occult senses and powers involves also the development to an extraordinary degree of self-control and altruism. But self-control alone is compatible with the most complete selfishness; if any occult powers are to be obtained along this path, it must be, nevertheless, a *cul de sac*. For if evolution tended finally to make men more and more selfish, all social instincts would finally disappear, and each man's hand would be against his neighbour. This would mean the destruction of the race. The man who is both self-controlled and altruistic represents a higher stage in evolution than the man who is self-controlled only, and so the greatest occultists must also be the greatest saints.

In this connection it is interesting to note, firstly, that the founders of the world's great religions have in almost every case been credited with superphysical powers and faculties, and secondly that in Hindu and Buddhist literature we find it distinctly laid down that such powers can be developed by leading a pure and blameless life and the long and assiduous practice of a system of bodily and mental training. Hence the various systems of *yoga* (literally, "union"). The two chief kinds of *yoga* are *raja yoga* and *hatha yoga*, which aim at developing respectively the higher and lower types of occult powers. *Raja yoga* hastens evolution, while, in *hatha yoga*, control is gradually gained over the sympathetic nervous system and thence over the involuntary muscles, so that the *hatha yogi*, as it were, retraces the evolutionary path of the race and acquires incidentally the lower kinds of clairvoyance which man possessed in the past.

These considerations prove nothing, but in the light of them we see that there is nothing to forbid the supposition that in the past certain individuals may have reached, either naturally or artificially, a sufficiently high level of evolution to give them power to investigate the invisible worlds, and the problems connected with them, with the same accuracy and thoroughness with which physical science explores the material world.

We shall now attempt to show that, granting this, there is no reason why they should have been in every case prominent characters in history, or indeed known to the world at all for what they were. Their knowledge would give them such power over others that they might well have made themselves leaders of the race. Under the rule of men devoted entirely to the welfare of the race and imbued with well-nigh superhuman knowledge, wisdom and foresight, free from any taint of personal ambition and selfishness, the earth would have become a paradise. But this has not happened. Why not?

Here we have a question which can be answered fully only in the light of Theosophical teachings. Meanwhile, however, we may observe that since man is apt to be rebellious and to have his own ideas as to what is best for him, such rulers would be compelled to exercise a good deal of autocratic power, checking by force the tendencies of their subjects. Using their insight into character, they

would choose the best possible men as their subordinate officials; using their knowledge of the secrets of nature, they might largely eliminate disease and famine, while war and destitution would be unknown. But would it be well for man to be perpetually nursed by semi-divine rulers? Whatever may be the evils of modern and ancient civilisations; whatever sufferings they may involve, it is obvious to any thoughtful student of history that only by being left to work out his own destiny in his own way can man develop the best that is in him. Whether we are believers in democracy or not, we all agree that it teaches most valuable lessons which could be learnt in no other way. It is very doubtful whether, for instance, the splendid qualities now growing in English and Americans could have sprung up under the influence of even a benevolent and wise autocracy.

The ancient adepts, whose knowledge and insight would give them broad and long-sighted views, would see this, and would prefer to allow man to suffer a little in the present rather than to stunt the growth of his character by taking matters out of his hands. For they would be interested in the welfare of the race as a whole, and not in any one nation or any particular individuals. Consequently, they would not meddle with politics, nor in any way impose their authority upon others.

But would they not always be known amongst us, revered and loved for their wisdom and compassion, the trusted guides and advisers of kings and statesmen? Knowing, as they would, the origin and destiny of the human soul, the purpose of life, the conditions of life after death, and how these are affected by our life here, would they not come forward as the spiritual advisers of mankind, telling us of "the things that belong to our peace," and proving their authority to speak upon such matters by undeniable demonstrations of their powers over natural forces and their insight into human nature?

It would be of little use to them or to us if they did so. For they would not be appreciated, as history has repeatedly shown. We ridicule and sometimes martyr those who are a hundred years ahead of their time; what would happen to a man born some hundreds of thousands of years ahead of his generation? Men do not like to be told that they must love their enemies and do good to those who "despitefully use them." Nor do they regard exhibitions of occult power as proofs of occult knowledge and consequent authority to speak upon spiritual matters. Even if the "phenomena" given are irreproachable, they will still be regarded by the majority as the results of fraud and hallucination. For these reasons, the adept, when he appeared before men, would bring "not peace, but a sword." He would therefore restrict his appearances as an adept to those occasions when he considered circumstances were sufficiently favourable to make the venture worth while, when he saw that the time was ripe for the setting in motion of a new spiritual impulse for the uplifting of mankind.

For the most part, therefore, he would live in seclusion—not necessarily as a hermit, but keeping his adeptship unknown to others around him—working silently but none the less powerfully for human progress. For much of his work would naturally lie in the unseen worlds, whence he could reach the souls of men directly, and so stimulate the spiritual side of their natures, seeking thus to remove the *causes* of human misery rather than to devise temporary alleviations of it.

The very essence of altruism being co-operation and brotherhood, the adepts would be likely to form a secret fraternity. It would not be necessary for them to live together physically, for we must suppose that telepathy is one of the first of the powers which an occultist would learn to control. But they would, nevertheless, band themselves together, the better to carry on their common work of service to humanity, and in order to preserve their knowledge. When they saw among men any who possessed the proper qualifications and showed sufficient promise, they

would accept them as pupils, train their occult faculties and instruct them in occult science, in order that their ranks might be recruited and their knowledge handed on to their successors. If, therefore, there was ever a brotherhood of adepts in the past, it might well have survived to the present day.

It may be asked, what is the use of such speculation, which proves nothing? It is in order that we may reject nothing as absurd or impossible which might, in fact, be worthy of investigation. If a man says that he is Jason, and that he has just returned from the quest of the golden fleece, and expects to be taken seriously and literally, we reject his claim at once, and do not waste time in enquiring whether there be any grounds for it. But if someone says that he has discovered how to manufacture large diamonds, we may think his statement highly improbable, but we should be wise if we enquired into the matter before deciding against it, especially if the man in question be of trustworthy character and a good chemist. This is because there are *a priori* objections to the first statement, while the second is at least theoretically possible.

Now, in the light of all that has been said, it will be seen that the claims put forward in Theosophical teachings, though enormous and startling, are not inherently absurd or impossible, and though they should not be accepted—even as working hypotheses—without persevering study and careful reflection, they should not be rejected at first sight.

The chief of these claims may be stated as follows. *The occult fraternity about which we have been speculating really exists, and its members are human beings living upon earth at the present moment.* The fraternity is known as "The Lodge," or "The Great White Brotherhood," and its members as "the Adepts," or "the Masters of Wisdom and Compassion." They represent a stage in human evolution as far beyond the average man or woman as they in turn are ahead of the higher mammalia. Their knowledge of the deepest mysteries of nature, both physcial and superphysical, is correspondingly great; and this knowledge in its totality is Theosophy, the "wisdom-religion." It is the body of truths underlying all the great religions of the world and partially revealed in their scriptures.

All the greatest mystics, prophets, seers and spiritual teachers that the world has ever seen belong to or are working in harmony with the Great White Lodge. Masterhood is reached at a certain definite stage of development, marked by the passing of what is called the Asekha Initiation. But evolution does not stop here, and so there are many ranks and grades above the Masters in fact, they are linked to an endless hierarchy of spiritual intelligences stretching upwards in an unbroken order till, in the words of Huxley, "we reach something practically indistinguishable from omnipotence, omniscience and omnipresence."

The Lodge and its members, individually and collectively, have but one object—to serve humanity; for that is their special work in the management of the cosmic household. Let it be understood that "service to humanity" does not mean giving men and women, either singly or as a whole, what they personally desire for themselves, but rather what is good for the development of their souls in the long run, which is not always the same thing. They work in many ways, for the most part unthanked and unrecognised.

"Of your several questions," one such Master is said to have once written in a letter, "we will first discuss, if you please, the one relating to the presumed failure of the 'Fraternity' to 'leave any mark upon the history of the world.' They ought, you think, to have been able, with their extraordinary advantages, to have 'gathered into their schools a considerable portion of the more enlightened minds of every race.' How do you know they have made no such mark? Are you acquainted with their efforts, successes and failures? Have you any dock at which to arraign them? How could your world collect

proofs of the doings of men who have sedulously kept closed every possible door of approach by which the inquisitive world could spy upon them? The prime condition of their success was that they should never be supervised or obstructed. What they have done they know; all that those outside their circle could perceive was results, the causes of which were masked from view. To account for these results, men have, in different ages, invented theories of the interposition of gods, special providences, fates, the benign or hostile influence of the stars. There never was a time, within or before the so-called historical period, when our predecessors were not moulding events and 'making history'; the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices. Are you quite sure that the visible heroic figures in the successive dramas were not often but their puppets? We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of mental and moral darkness succeed each other as day does night. The major and minor *yugas* must be accomplished according to the established order of things. And we, borne along on the mighty tide, can only modify and direct some of its minor currents. If we had the powers of the imaginary personal God, and the universal and immutable laws were but toys to play with, then, indeed, we might have created conditions that would have turned this earth into an arcadia for lofty souls. But, having to deal with an immutable law, being ourselves its creatures, we have had to do what we could, and rest thankful. There have been times when a 'considerable portion of the enlightened minds' were taught in our schools. Such times there were in India, Persia, Egypt, Greece and Rome. But the adept is the efflorescence of his age, and comparatively few ever appear in a single century.

"Can you turn the Ganges or the Bramaputra back to its sources; can you even dam it so that its piled-up waters will not overflow the banks? No, but you may draw the stream partly into canals, and utilise its hydraulic power for the good of mankind. So we, who cannot stop the world from going in its destined direction, are yet able to divert some part of its energy into useful channels. Think of us as demi-gods, and any explanation will not satisfy you; view us as simple men—perhaps a little wiser as the result of special study—and it ought to answer your objection."

The founder of each great religion is a messenger of the Lodge. Every religion has two sides. There is the exoteric teaching wherein simple moral precepts and some of the main outlines of spiritual truths are presented in a manner suited to the particular race for whose benefit the religion is especially intended, generally in the form of parables, allegories and symbols. There is also the esoteric teaching, in which the principles and details of occult science are more fully and accurately given and much that is hinted at in the exoteric scriptures is expressed plainly and directly. This is intended for the few among the followers of the religion who are ready to become pupils of the Masters and to receive training and instruction at their hands. They are the priests of the religion, and teach from personal knowledge and not merely from belief based on a study of scriptures. They form a sort of nucleus or inner circle within the general religious body, a focus for the spiritual forces working among "them that are without." Thus the priesthood of a religion consist of those who have "added unto faith knowledge," and should be a permanent and recognised school for the practical study of occultism and the training of future adepts.

Most religions are founded upon this general plan, but they all tend to fall into decay and corruption as time goes on; hence the necessity for continually renewing spiritual life in the world by founding new religions. The decay of a religion is partly due to the fact that its leaders, so long as they are initiates of the

White Lodge, never use compulsion, and so there is nothing to prevent the followers of the religion growing rebellious, breaking loose from their leaders, setting up others of their choosing, and carrying on the religion in their own way, with priests who base their teachings upon their own interpretation of the scriptures and upon such misunderstood and misapplied fragments of occult knowledge as may have been preserved. Or the religion may decay simply because, as time goes on, fewer and fewer successful candidates for the priesthood are forthcoming, and so the test for admission has to be lowered repeatedly until at last the light of knowledge fades altogether from among the priests of the religion, and they become blind leaders of the blind, walking, like their followers, by faith and not by sight.

But the Lodge is concerned with many enterprises having the regeneration of mankind as their object, besides the founding of religions. Many well-known movements to-day are originated and helped (directly or indirectly) by the Masters of Wisdom and their disciples. In the last quarter of every century, however, a definite effort is made by the White Lodge to bring spiritual enlightenment to the Western nations. Towards the end of the nineteenth century, the Theosophical movement was initiated by Helena Petrovna Blavatsky, a pupil and messenger of the Lodge. There is a rule which is binding upon all initiates to the effect that no display of occult power be given to others with the object of proving the reality of occult knowledge, or of the initiate's claim to possess it. H. P. Blavatsky's mission was to the Western world of the last century, just at the time when it was most deeply sunk in materialism. She saw that nothing but objective proof would avail to break this, and so applied for and obtained special exemption from this rule for the purposes of her work. If any doubt the wisdom of such a rule, they have only to study the life of "H. P. B.," as she liked to be called. For the phenomena which she produced as proofs of her authority to teach, and of the reality and authority of her occult superiors, caused a great deal of trouble. To begin with, they shortened her own life and ruined her health, besides bringing down upon her a storm of ridicule, contempt and false accusations from friends and foes alike. They also brought the whole movement which she founded into bad odour, and it would be difficult to estimate the number of people, even at the present day, who are kept from studying Theosophy by the thought, "Oh, the Theosophical Society was founded by Madame Blavatsky, who was proved to be a fraud and a charlatan by the Psychical Research Society." On the other hand, they won the support of many who really needed objective proof of superphysical realities before they could believe in them, and among these have been the staunchest and ablest supporters of the movement. If his heart also is in the right place, there is no better Theosophist than one who has been through the mill of agnosticism and has won his way to the light by scientific evidence.

"Say what you will," once said Madame Blavatsky, "it was upon my phenomena that the Society was founded." And she was right.

There are, of course, "phenomena-hunters," whose one idea is to stand and gaze in amazement and childish curiosity; but these must not be confused with the earnest sceptic. He who demands rigid proof, and, having received it, accepts it, is perfectly right and quite justified from his own point of view, which is a sound and logical one. It would be well if there were more mutual respect and toleration between the mystic, who requires no material proofs, and the scientist; for the scientist is too prone to look upon the mystic as a superstitious person, and the mystic to regard the scientist as a "phenomena-hunter." This most emphatically he is not, for he values the phenomena, not for themselves, but for the precious truths to which they bear witness.

F. S. SNELL.

(To be concluded.)

今古貫道

TAOISM

By W. Loftus Hare

地天配德

[Mr. W. Loftus Hare is a well-known student of Comparative Religion, and we welcome an article from him on one of the least known, yet most fascinating, bye-ways of his subject.]

THERE are two fundamental assumptions that lie at the base of all Chinese philosophy: (1) that the Universe is a vital organism, a living creature, and (2) that it lives according to law; this law is not conceived as being imposed on the universe as an ordinance which it must obey, but as being the law or will of its being. There follows naturally from these ideas a third: (3) that the Universe is *good;* not as contrasted with evil, but as being itself the exhibition of law on the grandest scale, and therefore necessarily *right.* So far as I know, no Chinese pessimist has challenged the Universe or doubted that it must be regarded as the highest criterion of rightness; consequently there follows the inevitable dependence of ethics upon metaphysics: (4) man must behave as the Universe behaves; he is part of the vital organism and for his own sake had better fall in with its laws.

I believe this statement will cover and unite all Chinese moralists—Taoist, Confucian, Altruist, and Egoist alike; where they begin to differ is in their conception of what the laws of the Universe are, but chiefly and fundamentally, as to how to obey or copy them.

The word "Tao," which has formed the battleground of so many controversies—unnecessarily, as I think—primarily means "way." "T'ien-tao" is Heaven's way; "Shen-tao" is the way of the spirits, and still survives in the Japanese National religion Shinto. Long before Taoism proper, and long after it, the word was used in the simple sense already proposed; namely, the law, process or order that is that of the Universe, or indeed of any vital form that exhibits law in its operations. But since the Universal Order has the widest sweep of any, and contains them within its own orbit, it is worthy of being exalted in our conception above all others. The Taoists made it the peculiar subject of their contemplation and study and are remarkable not only for the metaphysics which they evolved but for the ethical doctrines they formulated during their brilliant philosophical career.

I think, then, my readers will understand my motive in asking them to connect the idea of *Universal Order* with the word Tao whenever it appears in this article, as it will appear many times, untranslated. Also, as we proceed, the word may gain in richness of content.

It will be necessary to make a brief reference to the orthodox Chinese philosophy out of which, and in a manner, against which Taoism arose. That curious and enigmatical book called the *Yi-king*, is the original literary depository to which all Confucians resort; it is quite clearly one of the probably many books in which ancient Chinese philosophy first was recorded; the *Yi-king* is a document referring primarily to divination; it is a diviner's code, credited with hoary antiquity and authority; and it reveals clearly enough the general principles of a view of life which, even to this day, dominates the Chinese people. Therein is a system of dualism set forth, of

conflict and interaction between Yang and Yin, two opposite principles. It is rightly called the "Book of Changes" because it purports to explain the myriad permutations of the two opposing principles. By a kind of natural alchemy all visible forms are produced by the combination, movement and rest of the original elements. For divining purposes all these changes are set forth by pseudo-algebraical symbols—the *kwa* or hexagrams of the Yi. The appendices to the *Yi-king* display an interesting philosophical phase; their authors appear to be approaching that point at which the two opposing principles Yang and Yin are resolved in *T'ai-chi* "The Great Original." Monism is therefore already in this ancient philosophy; but at this point the tug-of-war between Kung-fu-tze and Lao-tze may be understood to have occurred. Lao, the older sage, concentrating his gaze on the metaphysical aspect of the Universe, saw more clearly than anything else its Tao. Kung, the practical moralist, engaged in discriminating between right and wrong action, turning away from metaphysics, elaborated and enforced the already old system of "propriety and righteousness."

This divergence of aim, interest and temperament increased with the centuries until it became almost a partizan feud. The literature produced by this opposition enables us fortunately the better to understand both schools of philosophy.

Neither Lao-tze himself nor any of his followers claim to be the original teacher of the Tao; on the contrary, they all affirm that it was known by "the ancients" and practiced universally in some far distant golden age. Their whole polemic is directed against the Confucians as belonging to that class of men who have lost the knowledge of the Tao. These Taoist teachers are "voices in the wilderness" urging men to turn away from the artificial to the natural life and—philosophically—from rationalistic dualism to true wisdom and mystical monism. There can be no doubt, despite their flowery language, that they really believed what they said about the ancients who "possessed the Tao"; that is, who lived in perfect accord with the Order of the Universe without any external regulation or volitional morality—even without knowing it! I quote a few passages which will put us in right perspective with this teaching; we must realise that it is a professed revival of something that has been lost, namely, the manner of living according to the Tao.

The ancients who showed their skill in practising the Tao did so, not to enlighten the people, but rather to make them simple and ignorant.—*Tao-teh-King* 65. 1.

The people had their regular and constant nature: they wove and made themselves clothes; they tilled the ground and got food, this was their common faculty. They were all one in this, and did not form themselves into separate classes, so were they constituted and left to their natural tendencies. Therefore, in the age of perfect virtue men walked along with slow and grave step . . . on the hills there were no footpaths . . . on the lakes no boats or dams; all creatures lived in companies and the places of their settlement were made close to one another. Birds and beasts multiplied into flocks and herds . . . In this condition the birds and the beasts might be led about without feeling the constraint; the nest of the magpie might be climbed to and peeped into. Yes, in the age of perfect virtue men lived in common with birds and beasts and were on terms of equality with all creatures as forming one family. . . . Equally without knowledge, they did not leave the path of their natural virtue; equally free from desires, they were in a state of pure simplicity. In that state the nature of the people was what it ought to be.—*Chwang-tze IX.* 2.

In the age of Perfect Virtue they attached no value to wisdom, nor employed men of ability. Superiors were but as the higher branches of a tree; and the people were like deer of the wild. They were upright and correct without knowing that to be so was Righteousness; they loved one another without knowing that to do so was Benevolence; they were honest and leal-hearted without knowing that it was Loyalty; they fulfilled their engagements without knowing that to do so was Good Faith; in their simple movements they employed the services of one anotlier, without thinking that they were conferring or receiving any gift, therefore their actions left no trace and there was no record of their affairs.—*Chwang-tze XII.* 13.

The men of old shared the placid tranquillity which belonged to the whole world. At that time the Yin and the Yang were harmonious and still; their resting and movement proceeded without any disturbance; the four seasons had

their definite times; not a single thing received an injury, and no living being came to a premature end. Men might be possessed of the faculty of knowledge, but they had no occasion for its use. This is what is called the state of Perfect Unity. At this time there was no action on the part of anyone, but a constant manifestation of spontaneity.—*Chwang-tze XVI.* 2.

Following this attractive picture of the age of Perfect Virtue is a quasi-historical account of the stages through which that age decayed, culminating in the startling declaration, which is the key to the doctrine:

"They left the Tao, and substituted the Good for it, and pursued the course of haphazard Virtue."

The Tao, then, is clearly beyond Good and Evil, beyond the Yang and the Yin, above all volitional morality.

Statements of the kind I have quoted, scattered through the writings of the Taoists, never seem to have been contradicted, and so I imagine they must have represented a general Chinese idea of the most ancient days. But how shall *we* regard them? Not, I think, as historically accurate, but as written for edification. This "age of perfect virtue" is what the Taoists wanted their contemporaries to *go forward to*. Its principles are obviously their ideals of a social order produced "by a certain guidance" of the Tao. They want men to live by the Tao; and their symbolical formula is that of the restoration of something that has been lost. While, therefore, we honour these teachers for not pretending to be initiators of the doctrine they cherish, we are not compelled to take precisely their view of its origination; in any case, either as a revival or as a novelty their philosophy must be historically placed in the sixth to the first centuries B.C. The chief exponents are thus related:

B.C.	AUTHOR.	WORK.
530	Lao-tze	*Tao-teh-King* [1]
400	Lieh-tze	*Taoist Teachings* [2]
300	Chwang-tze	*The Writings of Chwang-tze* [1]
230	Han-fei-tze	*Essays and Commentary on Lao-tze* [2]
100 (?		*[illegible]* [2]

[1] Translated in the "Sacred Books of the East," vol. 39; by Balfour in "Texts of Taoism"; by Dr. Paul Carns in "The Canon of Reason and Virtue"; and many others.

[2] Translated by Lionel Giles in "Taoist Teachings." John Murray.

I now propose to devote the rest of my space to a systematic exposition of Taoism, quoting as often as possible the original words of the sages. I shall divide the subject into several parts, dealing with (1) Metaphysics, (2) Cosmology, (3) Ethics, (4) Sociology, (5) Government, (6) Mysticism.

By means of metaphysics we endeavour to contemplate and express the ultimate nature of reality; we try to penetrate into the very heart of the Universe and its myriad forms. Of physical phenomena we know just what we see and can deduce by reason; of the metaphysical noumena that are the inner sources of what appears, we know very little. The opening chapter of the *Tao-teh-King* deals with the relation of the inner and outer aspects of the Universe, and comprises in its few words an epitome of the whole philosophy. The chapter is aptly called "Tao's embodiment." I quote it in full:

The Tao that can be discussed is not the enduring and unchanging Tao. The name that can be named is not the enduring and unchanging name.

Conceived of as having no name, it is the originator of Heaven and Earth; conceived of as having a name it is the Mother of all things.

Under these two aspects, it is really the same; but as development takes place, it receives the different names. Together we call them the Mystery; where the Mystery is deepest is the gate of all that is subtle and wonderful.

Always without desire we must be found
If its deep mystery we would sound;
But if desire always within us be,
Its outer fringe is all that we shall see.
—*Tao-teh-King I.*

Lao-tze's "proof of the reality of the Tao," as we might express it, is terse indeed. The idea of beauty involves that of ugliness also; goodness that of evil,

[1] Translated by Dr. H. A. Giles; and in the "Sacred Books of the East," vols. 39 and 40.

[2] Not yet translated into English.

length that of shortness, and so on. In the same way the idea of the "existent" gives birth to that of the "non-existent"; in other words, the outer world-order involves and necessitates an inner world-order, which is the Tao. They are identical, however, and it depends upon our condition of sensibility which we see and know.

The Tao is not bright above nor dark beneath. Infinite in operation it is yet without name. Issuing forth into manifestation it returns to itself. This is the appearing of the non-apparent, the Existent form of the non-Existent. This is the unfathomable mystery!—*Tao-teh-King XIV.*

Mighty Tao is all pervading. It is simultaneously on this side and on that. All living things subsist from it, and all are its care. It works, it finishes and knows not the name of merit. In love it nurtures all beings and claims no excellence therein. It knows neither ambition nor desire.—*Tao-teh-King XXXIV.*

After having grasped as far as we are able the idea of the Tao in its innermost aspect we have to turn our minds to the most difficult theme of its Time and Space relations. Tao is the most remote and the most near; it is the most intangible and the most tangible; how, then, can we fill up the gap between these two extremes? First of all, Chwang-tze tells us in Book XVII., by means of a conversation betwixt the Spirit of the Ocean and the Spirit of the River, that however "great" and however "small" things may be, these terms are merely relative to one another; by comparison with something smaller the small becomes great, by comparison with something greater the great becomes small. Heaven and Earth, on the one hand, and the tip of a hair are placed in the same category as equally important. (Incidentally, it is the same with the noble and the mean, the good and the bad.) Again, the relative subtlety or grossness of form makes no difference, "for the 'subtle' and the 'gross' both presuppose that they have bodily form"; This brings me to the point I want to make clear: the manifested Universe exists in Time and Space. "Where there is bodily form, gross or subtle, there is the possibility of mathematical division and measurement, and expression in words." "But what cannot be discoursed about in words, and what cannot be reached by discriminating thought, has no qualities of subtlety or grossness." This is, of course, the Tao. I state its metaphysical and physical relation in the formula: The Tao is essentially eternal, non-spacial and immaterial; its manifestations are ever changing, spacial and material.

But in what substance and in what chronological order does it manifest? The answer is given in Taoist cosmogony, a science by which we trace the thread of the energy of the Tao as it passes from its metaphysical aspect to its "ten thousand things" in the physical order. I take leave to doubt whether such a science among Taoists was legitimate; for it partakes too much of "knowledge and speculation" which in other men they condemn. But still, it gives us a concept of the organic and moral unity of all life, which is important, and it stimulates the wish of the Taoist to explore intuitively and mystically, if not by intellection, the subtler material planes of the physical order that are most sensitive—such is the theory—to the operations of the metaphysical or Pure Tao.

The Cosmogony of Lao-tze is not so precise as that of his successors, but it is the basis of their elaboration. In the passage which I now quote it will be noticed that he does *not* distinguish between the metaphysical and the physical.

There was something undefined and incomplete, coming into existence before Heaven and Earth. How still it was and formless, standing alone, and undergoing no change, reaching everywhere and in no danger of being exhausted! It may be regarded as the Mother of all things. I do not know its name, and I give it the designation of a way or course. . . . It passes on in constant flow. Passing on it becomes remote. Having become remote, it returns.—*Tao-teh-King XXV.*

We shall now learn more precisely from Lieh-tze what this "something undefined" is; what is the "course" or evolution through which it passes in its "coming and going"; we shall also learn that Pure Tao stands as an essence,

transcendent above it, but as an energy, immanent in its successive transformations. Lieh-tze repeats what appears in the first Book of the *Tao-teh-King*, namely, that the Unnameable Tao is identical with the Nameable cosmos; the Unknowable Tao is the same as the Knowable world. It was the very nature of the Unnameable that it should evolve a world of names and particulars. Its inherent nature necessitates that it should unfold itself in the realm of the Yin and the Yang. In this way he makes the Yi dualism into a monistic system by giving it a head to its shoulders!

This is the evolution of Tao in Time and Space conditions:

There was in the beginning Chaos, an unorganised mass. It was a mingled potentiality of Form, Breath and Substance.

A great change took place in it, and there was a Great Starting which is the beginning of *Form*.

The Great Starting evolved the Great Beginning which is the inception of *Breath*.

The Great Beginning was followed by the Great Blank, which is the first formation of *Substance*. Substance, Breath and Form being all evolved out of the primordial chaotic mass, this material world as it lies before us came into existence.—*Lieh-tze I*.

Of course this does not tell us much more than the Taoist conception of an orderly and necessary evolution from Chaos to Cosmos. He makes it clear, however, that this is accomplished by "the Solitary Indeterminate," "the Going and Coming," "the Non-Striving". Tao. The Tao is that which creates everlastingly but is not created, which transforms eternally but is not transformed. The forms that come are doomed to go, those that go are sure to come; but the process of Coming-and-Going remains for ever. This is all an elaboration of Lao-tze's brief dicta, already quoted above. I may add, what perhaps is to be expected, that Lieh-tze gives an account (though fantastic almost to the point of absurdity in its details) of the order in which living forms evolved from germs floating in the water—lichens, moss, plants, grubs, insects, moths, birds, trees, animals, and men. "Man then again enters into the great machinery of evolution from which all things come forth at birth and which they enter at death."

I can assure my readers that though all this abstruse speculation in metaphysics and cosmogony of the Taoists may be difficult to accept, yet it is absolutely necessary to understand its principles if we are to grasp the significance of their Ethic. It is this: Let the Tao work in its own way; let it "come and go," create, transform; do not interfere with, improve or correct what is the Order of the Universe; cease striving and all things will revert to their natural order. In a word, positively, let the Tao take possession of your whole nature, and have no rebellious or fearful attitude with regard to it. Have faith in the Universal Order.

A great deal is said in the literature about the "attributes" or "characteristics" of the Tao, to some of which I have already referred; for ethics there is one outstanding quality of Tao's procedure referred to hundreds of times; it is *Wu-wei*. What do these words mean? "Non-action," "doing nothing," "dumb-inaction" are all very nearly right, but there is a repellent sense about them all. *Wu-wei is non-willing*. The Tao, from the remoteness of its metaphysical being to the farthest extreme of its material forms *does not strive*. It has no end to gain. It is gentle in all its operations and produces beautiful and age-long phenomena. All the grand and mysterious operations of nature were pointed to by Lao-tze and his successors as illustrations of the Tao; for instance, water which seeks the lowest place is more powerful than rocks and mountains. Let muddy water be still and it will become clear! This in a metaphorical formula is the ethic of Taoism.

The true men of old knew nothing of the love of life and the fear of death. . . . They accepted their life and rejoiced in it, they forgot all fear of death. . . . Thus there was in them what is called the want of any mind to resist the Tao, and of all attempts by means of the Human to assist the Heavenly. Such were they who were called the True men.—*Chwang-tze VI*. 2.

In Book XXII. Chwang-tze tells a

parable to this effect: Intellect went in search of the Tao and meeting Silent Non-Striving (*Wu Wei Wei*) asked: By what process of *thought* and anxious consideration do we get to know the Tao? Where should we *dwell* and what should we *do* to find our rest in the Tao? From what point should *we* start and what path should *we* pursue to make the Tao our own? Wu Wei Wei remained perfectly silent, indicating that there is no answer to these questions, as they are wrongly stated. The Yellow Emperor then attempts to explain the problem:

To exercise no thought and no anxious consideration is the first step towards knowing the Tao; to dwell nowhere and to do nothing is the first step towards resting in the Tao; to start from nowhere and pursue no path is the first step towards making the Tao your own.—*Chwang-tze XXII.* 1.

Does this seem forbidding, impossible, impracticable? Taken out of its archaic literary form it simply means that the order of the Universe can be intuitively perceived, felt and possessed only as we suppress our personal thinking, striving and pursuing. He who practices the Tao daily diminishes his striving—again and again until he arrives at not striving at all. Having arrived at this there is nothing he does not do! Why? Because the Tao is working silently its way through him. Lao-tze said:

Look at the spring, the water of which rises and overflows; so with the perfect man and his virtue; he does not cultivate it, and nothing evades its influence. He is like heaven, which is naturally high, like earth which is naturally solid, like the sun and the moon which shine of themselves; what need is there to cultivate his virtue?—*Chwang-tze XXI.* 4.

I believe we have in a passage like this—and there are many like it—the key to the philosophy on its ethical side. This spontaneous virtue (so different to the kind inculcated by volitional morality) shining from distant Tao through the actions of him who allows it to do so, illuminates the world. *Tao-teh-King* means "Tao-virtue Book," the book that expounds "tao-teh" as against all the artificial codes of man. In rejecting Confucian morality the Taoists did not go *below* it, but soared, as they believed, far *above* all such human controversies and inventions. They were not "immoralists," but super-moralists.

My reader will not think, I hope, that this seemingly mystical doctrine was propounded for a few idle recluses hidden away in the caves; it was seriously offered to all—to Emperor, minister, moralist, fisherman or gardener. The culture of the Tao is in its beginnings small, but in its endings universal; it radiates in all directions:

Whoever develops the Tao in himself will be rooted in virtue. Whoever develops the Tao in his family will cause his virtue to spread. Whoever develops the Tao in his village will increase its prosperity. Whoever develops Tao in the world will make virtue universal. . . . How else should I come to know the laws which govern all things, save thus, that I observe them in myself?—*Tao-teh-King LIV.*

Chwang-tze tells of five kinds of people who harbour "ingrained ideas" and practice special methods of their own devising: (1) Scholars, who are always blaming the world and "who stand aloof like withered trees"—pessimists, I should venture to guess. (2) Scholars, who wish to tranquillise the world by discoursing of benevolence, righteousness, loyalty and good faith—Confucians, no doubt. (3) Courtiers, who are always emphasizing ceremonies and rectifying relations between high and low; who wish to strengthen the state and do their utmost to incorporate other states with their own—they are still with us, alas! (4) Simple lifers, resorting to marshes and lakes, angling and living at ease, avoiding the society of the world in their desire to live at leisure. (5) Recluses and ascetics, "blowing and breathing," regulating the breath, living like bears in the forest in the hope to attain longevity, to live as long as the Chinese Methuselah! The Tao, declares the philosopher, gives all these good things without resort to special means of striving after them. It confers a lofty character without exalting oneself above others, self-cultivation without "benevolence and righteousness," good government without fame and great services to the state, ease without running

away to the seaside, longevity without occult practice. (See *Chwang-tze*, XV.)

I could fill pages with extracts to prove that the Taoists regarded their doctrine as entirely "practical politics." The Chinese will listen to nothing that is not so; the question of Government, therefore, merits special attention, and it will be clearly seen that Taoist policy would tend towards the reduction of governmental function to a minimum; in fact, towards entire cessation. But then, how much better would be a world ruled by spontaneous virtue of the Tao! Did not the old Hebrew prophet declare on God's behalf, "I will write my laws *in your hearts*"; and did not the Christ teach that *within* is the Kingdom of God? Human government is obviously a makeshift—and a very poor one, too. Lao-tze writes:

> The man who refrains from active measures should be King. . . . When the actions of people are controlled by prohibitive laws the country becomes more and more impoverished. . . . . Therefore the wise man says:
>
> I will design nothing; and the people will be spontaneously rectified. I will keep quiet, and the people will find their rest. I will not exert myself, and the people will come forth. I will discountenance ambition, and the people will revert to their natural simplicity.
>
> The state should be governed as we cook small fish, without much business.—*Tao-teh-King LVII., LX.*

I have no space to print the many passages in condemnation of war that can be found in the Taoist writers; but I must do them the justice to say that I have never found any sophists among them who preach both *Wu-wei* and war. War is non-Tao in its acutest form.

I think I can now best serve my readers by explaining the machinery, if so we may call it, by which the Tao is conceived to work in man the marvellous transformations that are claimed for it. Why does the Tao create order in the world if men will but stop meddling? What are its psychological channels? For, even though we do not accept the Chinese explanation we are bound to admit that if the claims made on behalf of the Tao are valid, there must be such channels. We call to our aid, therefore, Kung-fu-tze, Meng-tze, and Han-fei-tze, the Taoist commentator; between them, I think, we shall learn what, psychologically considered, Virtue is.

Kung-fu-tze, like all Chinese philosophers, believed in the Tao, but his conception of it was not so profound as that of the Taoists. It was no more than *Jên*, the fundamental virtue; but what is that? Sympathy, loving-kindness, friendly feeling or a feeling of human fellowship; it is an inborn feeling in every man's heart awakened when he meets another; it is the foundation of society which would fall to pieces if it were lost and which does, as we now see, threaten to decompose by the universal outbreak of antipathy. *Jên* is like the door that *must* be used to go out of the house, says Kung-fu-tze:

> A man who has *Jên* wishing to establish himself will have others established; wishing himself to succeed, will have others succeed.—*Analects VI.*

Meng-tze has refuted for ever those explainers-away of morality in the following passage:

> Everybody has a feeling for others which he is unable to endure. . . . Suppose a child is at the point of slipping down into a pit. It awakens in the spectator a mingled feeling of apprehension and compassion which urges him to an immediate rescue of the child. This is not because he wants to confer a favour upon its parents, nor because he wishes to be honoured by his friends and fellow-villagers. It is simply because he cannot bear its pitiful screams. Men, who have no feeling of compassion, therefore, are no human beings.—*Meng-tze Book IIa.*
>
> Fellow feeling is the highest heavenly honour ever conferred on man. It is the safest abode ever secured for men. There is nothing that could check its course.—*Book VII.*

"Fellow-feeling is the norm of the universe. When that norm is lost there ensues lawlessness and discord," says Ch'eng-tze, a Confucian philosopher. I now only have to quote one more passage:

> *Jên* is to love others with gladness of heart, to rejoice when they are blissful, to be grieved when they suffer misery. This is because the heart is unable to refrain from being so affected, and has nothing whatever to do with a desire for compensation.—*Han-fei-tze's Commentary on Lao-tze.*

Now, I think we may conclude this discussion in a few words. *Jên* in man is just his share, his participation in the universal *Jên*. The "sympathetic nervous system" of the universe runs with its finest filaments through all sentient creatures. By means of it each one may feel for his fellow. The Confucians were right in basing their morality upon it; but were not the Taoists right in tracing it up to its original source? Thus, for them, there were two reasons why no injury should be done to another creature; first, because it was contrary to *Jên*; secondly, because Tao works and must not be meddled with. "Always there is the Great Executioner, yet men will cut and carve," said Lao-tze. The operations of the Tao in us are the subconscious processes of the circulation, respiration, assimilation—without our volition; in the same way *Jên* appears and works in us spontaneously, uniting and harmonising men.

Before its downfall into quackery and popular superstitions Taoism soared aloft in mystic flights entirely consistent with what the earlier sages had taught. "Kwan-yin-tze" is the last work from which I shall now quote; and I hope my readers will notice how his metaphysical aspirations extend themselves naturally from what has already been said.

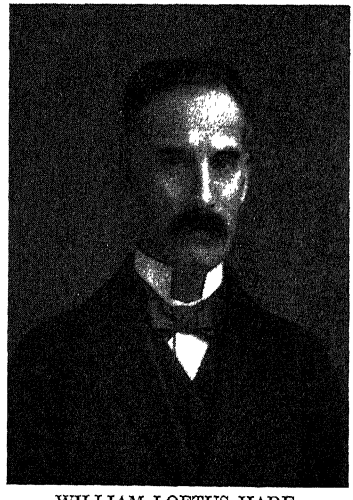
> Let my essence be merged in the essence of heaven and earth and all things, as different waters could be combined into one water. . . .
>
> Let my spirit be merged in the spirit of heaven and earth and all things, my animal soul in the animal soul of heaven and earth, my soul be merged into the soul of heaven and earth and all things as all different metals could be melted into one metal.
>
> It is thus that heaven and earth and all things are no more than my essence, my spirit, my animal soul and my soul. There is nothing that dies, there is nothing that is born.—*Kwan-yin-tze. Book IV.*

The mystical aspiration in Taoism developed into a definite discipline which was practiced in the early monasteries, and if we may credit what writers have said, provided some remarkable, but not unexpected, mystical experience.

WILLIAM LOFTUS HARE.

A FORTHCOMING SERIES OF ARTICLES.

We are happy to announce that arrangements have been made for the publication in this Magazine of an important series of articles by Mr. W. Loftus Hare, entitled "Systems of Meditation," which will begin next month and continue to the end of this year. The series will take the form of a historical sketch of the various systems of contemplation, yoga, prayer, etc., practised through the ages in the different religions of the world and in different schools of spiritual and mystical thought. The following are the titles of the articles: I. *Introduction; Primitive Prayer as Magic.* II. *Hindu Yoga.* III. *Buddhist Jhana.* IV. *Greek Contemplation.* V. *Early Christian Prayer.* VI. *Catholic Contemplative Prayer.* VII. *Quietist Doctrine and Practice of Meditation.* VIII. *German Mysticism.* IX. *Retrospect and Synthesis.*



WILLIAM LOFTUS HARE.

We are fortunate in having been able to secure these articles, as Mr. Hare is a deep student of these matters and writes with authority upon a subject which is of great interest to a rapidly growing number of people.

THE RATIONALE OF THE ORDER OF THE STAR IN THE EAST

III.

By The General Secretary.

[The aim of this series of articles is to present, as briefly as possible, some of the purely intellectual reasons (as distinguished from reasons of any other kind) which have led, in the case of many who are now members of the Order of the Star in the East, to a belief in the near coming of a Great Spiritual Teacher for the blessing and helping of the world.

Last month it was pointed out that there are two common arguments which are used against the possibility of such a Coming: (a) that spiritual truth is the monopoly of a particular Faith or organisation, already in existence, and that it is impossible that this monopoly should, at any time in the future, be infringed; (b) that the highest possible teachings have already been given to us and that we are still far from having realised these in our lives; consequently that the world does not need another Teacher. The first of these arguments was discussed last time; the second is the subject of the present instalment.]

I.

Why Repeated Teaching is Necessary.

THE view which would draw a line across in front of any particular presentation of spiritual truth and maintain that this is the final revelation for humanity, no other being either needed or possible, is usually based upon some such argument as follows:

It is held that, when once a set of lofty ideals has been proclaimed—as, for example, by a great spiritual Teacher—there cannot arise the need for any further spiritual revelation until men have learnt to live up to these ideals. If, moreover, the body of spiritual doctrine in question be clearly the highest that could be preached, if the ideals which it holds up are those of a well-nigh unattainable perfection, then it is only a logical extension of the argument to say that there can obviously never again arise the necessity for fresh teaching. Both forms of the argument are extremely common. In the case of members of the Christian Faith they are practically universal. They may be said to constitute the great objection which arises in the average Christian mind, when the idea of another advent of the Christ as a Teacher, or, more generally, the near coming of some great Teacher, is heard of for the first time. "What is the need," it is asked, "for the coming of such a Teacher, when we are yet so far from having realised the ideals which were preached two thousand years ago? Nay, what need can there ever be, seeing that the teaching of our Lord represents an unattainable summit of perfection?"

Now, it seems to us that these arguments would be sound enough on one or two conditions.

If, when once a goal had been clearly foreseen, human life were simply a steady and undeviating advance in pursuit of it; if nothing more than the statement of an ideal were needed in order that that ideal should be followed; and if the recognition in the abstract of a noble spiritual philosophy carried with it, as a necessary consequence, the ability, or even the willingness, to apply this philosophy practically to life; then, possibly, once to have learnt the truth, once to have heard the message of the Highest, might be all that mankind required.

But human life and human nature are, unfortunately, neither so simple nor so amenable to rule. We live in a more complex world than this, and the "straight

line" theory of progress, frankly, will not work. We may have what theory we will; we may think of the evolution of humanity as proceeding by cycles, or in an ascending spiral, or as a series of waves ever rising and falling; but we can never claim for mankind that its story is that of an unbroken and undeviating advance towards an ideal of human perfection. There are too many disturbing factors in the way. Let us see what some of these are.

II.

I. The Fact of Change. Whatever we may think of human life, we must at least acknowledge that it is in a process of never-ceasing change. Mankind, as we know it, is ever on the move. Not only is it constantly becoming conscious of new needs, and, for the satisfaction of these, being driven on to fresh experiments and fresh explorations, but, partly as a result of all this ferment and unrest, it is for ever passing into new and untried external conditions. Strange problems gather in its path and demand solution, novel difficulties confront it, and it is for ever being taxed by new calls upon its resources and its powers of adaptation. So persistent indeed is this process of change, operating in every corner of human existence, that as a rule it needs only a few centuries for the world to become, to all intents, a new place. And the transmutation is not merely an outer process. With it goes, as a necessary accompaniment, an inner change. Ideals, ways of looking at things, interests, fears, aspirations—all these undergo a silent transformation and substitution from age to age. Every epoch has its prepossessions, its own normal and characteristic reactions; each speaks its own psychological language, and the sets of values which each constructs for itself are different.

The result of all this is that the riddle of life has continually to be read anew. And, although it may be true that the ideal solution of that riddle may remain the same from age to age—that there is no human situation so novel or so complex that it may not conceptually be resolved in terms of the loftiest spiritual virtues, such as Love, Compassion, Selflessness—yet it is clear that this is not the real problem before humanity. The immediate concern of human life is, in logical language, with the particular, not with the universal. What it needs for practical purposes is not so much a Science as an Art of living. About ultimate ideals, or about general principles in the abstract, there is seldom much question; the difficulty lies rather in linking on such principles to the problem in hand; briefly, in the application of them to life. And it is here that a real crisis may arise in connection with any spiritual revelation, or body of teaching, handed down from the past. No matter how lofty it may be in its origin, nor how intrinsically pure and noble, there may come times when, for various reasons, the link is lost between it and the concrete, living problems of the age; and these times are naturally most likely to come, when the process of change in the outer circumstances and conditions of life is particularly rapid and widespread. But the emergence of even one problem of the first magnitude will be sometimes sufficient to throw the whole of man's accustomed philosophy out of gear and to deprive his spiritual tradition of its practical guiding value. We need not, indeed, find much difficulty in imagining a condition of things in which the accumulation of new elements in life, and hence of new problems, shall have been so rapid and so overwhelming that the humanity of the time will veritably stagger and reel under the burden, and utterly lose touch with the principles which are theoretically there for its guidance. Every such crisis is a challenge to the accepted spiritual tradition; and it may reach a point of intensity where that tradition is quite unable to cope with it.

II. The Limitations of Human Nature. Another lies in the constitution of human nature itself. Human nature is not the one-pointed, docile, ideally de-

termined thing which the theory of an unbroken progress, on the basis of a single revelation of truth, would seem to demand. Its adaptation to high ends is by no means frictionless. For man is a battleground; and if there be one principle in him which makes for ideals, there is another which just as naturally makes in the opposite direction; and it is only when the former has achieved a very considerable victory over the latter that any kind of straightforward and consistent quest of the ideal becomes possible; and this, of course, means a high stage in evolution. In the case of the great mass of mankind it is by no means true to say that to see the highest is to desire to follow it. The pursuit of a spiritual ideal, in any exacting sense, is a task which calls for a self-abnegation for which most human beings are not ready, and for a reinterpretation of values which they are very far from being inclined, or even able, to make. What does this mean? It means that there is constantly at work in the world what may be described as an enormous bias of "anti-ideal" human limitation, seeking to shape the circumstances and conditions of life to its own likeness. And, as things are, this bias is, in a certain sense, stronger than the opposite tendency towards the ideal and, consequently, more likely to get its own way. It is clear that we have here a disturbing factor of the profoundest significance. For the effect of it will be to set up a dualism in life, corresponding to the duality in human nature itself. The voice of the lower self will cry out against the voice of the ideal; and as the former is the nearer, the louder and the more insistent, it will be the more likely to be heard; and thus, only in a different fashion this time, it will be possible for the life of an age to pass out of touch with its spiritual tradition. If there can be times when the mere accumulation of outer problems can shut out the light, so, too, there can be times when human passions and human selfishness have so wrenched and distorted life that a mere appeal to abstract ideals, or to any traditional code of ethics, will have become purely academic, and when some altogether new force seems to be required, to deal with a malady which the citation of familiar formulæ (possibly because they are familiar, or because they are formulæ) cannot touch.

III. The Growth of Knowledge. In addition to these two kinds of crisis there is a third, which the whole nature of life goes to render of frequent recurrence. That is the intellectual crisis brought about by the acquisition of new knowledge. Man, as he evolves, is continually opening up new avenues of knowledge and experience, and has thus ever to be reshaping his general philosophy of life in order to make room for his stores of fresh facts. This need for the unification of its experience is one of the deepest cravings of human nature; and, consequently, it must fare ill with any body of tradition which for one reason or another resists such synthesis. Now, a spiritual tradition is peculiarly liable to offer such resistance. For one thing, it will have been given to the world in another age, and the form in which it is expressed will have been the form suited to that age. Natural feelings of veneration will have tended to crystallise this form, and this conservative tendency will grow stronger as time goes on. The effect of all this will be to render the task of adaptation and reconciliation particularly difficult. Where, in order to bring about such a synthesis, the utmost breadth and freedom of interpretation are essential, together with a frank discarding of the outer form in order to arrive at the spirit within, any such attempt is sure to be met by the immense weight of opinion which will think it wrong, and even impious, to tamper with the letter of tradition. In any such conflict it is not the new knowledge which will suffer, but the apparently discredited tradition. It is beside the point to maintain, in such a crisis, that the profound spiritual facts of life remain untouched by any additions to the sum of human knowledge, that the criterion of spiritual truth is an inner criterion and

quite independent of ordinary external "tests," or that the ethical side of a religion may be considered quite apart from the intellectual. All this may be true enough in the abstract; but the fact remains that concrete human beings, men and women living in the world, do demand that any presentation of spiritual truth, making a claim upon their assent and allegiance, shall be capable of reconciliation with the highest and most enlightened thought of their time. And, although this demand, possibly owing to the very weight of the accepted spiritual authority, may be slow in making itself heard and felt, yet, sooner or later, it must do so; and when it does, the onus of self-justification must fall upon the spiritual tradition. Sooner or later every religion has to meet this challenge of the intellect, and the crisis, when it occurs, may well be of the most painful kind. Here again the intensity of it will depend upon the rapidity with which the intellectual changes have come about and the character, direction and volume of the new knowledge. But it is quite easy to see that we have here a disturbing factor quite sufficient, like the other two, to create a profound breach between an age and its spiritual tradition, and to render necessary the introduction of some new agency—some authoritative reinterpretation of basic spiritual verities—in order to set things right.

A Recurrent Spiritual Impasse.

There are thus distinguishable—even to a most cursory view—three great elements of disturbance inherent in life itself and in human nature, each one of which is capable, under certain circumstances, of creating what may be called a "spiritual *impasse*"—of rendering impotent, so far as their motive and guiding force is concerned, our past revelations of spiritual truth. The first consists in the throwing up, by the ever restless process of human life, of outer conditions so new, so obscure as to their principle, so overwhelming in their menace, that they seem to fall outside the scope, or at least of the effective operation, of the familiar precepts of tradition. The second is to be seen in that lower side of human nature which—just as real as the higher side and just as much a factor to be taken into account—tends ever to arrange life to suit itself, to establish its own code of ethics and to organise its own system of values; the concrete result of which is to relegate the precepts of the higher idealism to a more and more remote region and, while perhaps theoretically admitting their beauty and their truth, to disconnect them from the working machinery of life and so to deprive them of practical value. The third of those disturbing elements is to be found in the continual acquisition of new knowledge and in the consequent need for an ever-widening intellectual synthesis; the demand for such synthesis being not only a fundamental demand of human nature, and thus one which imperatively calls for satisfaction, but, as we have seen, one which, for reasons that are inherent in the whole character of a tradition jealously handed down from the past, must always attack any formulated system of spiritual truth on its most vulnerable side.

All these elements of disturbance arise, as has been pointed out, from the nature of the forces at work in life itself. And the very causes which give rise to them in the first instance are such as to render them recurrent. The seething cauldron of change must, of its own inner restlessness, continue to throw up new external problems for man to solve—certainly as difficult, perhaps more difficult, than any which have been thrown up in the past. The lower and less developed side of human nature must persist, until overcome, in its endeavour to impose its own law upon life, and so to create difficult and trying situations; nor, when one such tangle has been resolved, is it unreasonable to suppose that another will soon succeed it—for this getting in and out of difficulties is at least one of the ways by which wisdom is gained in the great school of life. Finally, it is impossible to place limits to the expansion of knowledge.

New knowledge of all kinds must constantly be gained, and with it must come the ever-renewed demand for synthesis. Again and again must the deeper spiritual idealism justify itself, not only in the face of but in terms of the general wisdom of its time.

What does all this involve? The answer is quite simple. Surrounded by his practical problems man needs to be shown how to arrange his life afresh in relation to the external verities of the Spirit. Faced by its lower self—shut out by it, for the time being, from the clear vision—humanity needs to be reminded once more of its own higher possibilities—not in words dulled by custom, but by a new and authoritative utterance which shall stir it to the depths and make all things new. Bewildered by the apparent conflict of knowledge and faith, it needs to have revealed to it that wider Wisdom in which the dualism shall be swallowed up and the two become one. And all this, from the very nature of the case, has, in the long history of mankind, to be done not once but many times.

In a word, the spiritual need of humanity is a recurrent need and arises out of the nature of Man and of Life.

III.

How is this Need to be Met?

There are two possible answers. Assuming the truth of the last spiritual revelation, then the help, the instruction and the regeneration of heart, which are needed, may come through the official custodians of that revelation; or it may come through another channel. The guardians of a past tradition may become the prophets of the future; or, on the other hand, there may be reasons which make it peculiarly difficult for them to do so, and which would lead us to expect help from a different source.

Here, again, one would be quite prepared to admit that in a simpler world, where everything proceeded smoothly and equably in the direction of the ideal, much might be possible which is, unfortunately, out of the question in our world as it is. And the present is a case in point. If we could but get rid of one or two disturbing elements—if we could lift man's spiritual history right up out of relation to the coarser and grosser facts of life—then it is conceivable that a single spiritual tradition, conserved in a particular institution or organisation, might continue to the end of time, always expanding, perpetually renewing itself, ever adaptable, ever flexible, ever responsive to the needs of the passing age.

But, alas! spiritual traditions and spiritual institutions, like all others, have to face the rude buffets of life and are amenable to its iron laws. They also are subject to "processes," internal and external; and the passage of time and the weakness of human nature do not leave them untouched.

Degeneration in Religion.

We may detect in the history of every Religion—as time passes from the date of its first inauguration—a certain definite process of change—a change, in every case, so silent, so gradual, so regular, that it might be compared to those marvellously regular changes, achieved in apparently haphazard fashion, which make the laws of Comparative Philology among the most certain and unvarying on earth. That change is a change in the relation between the outer form of the Religion and the indwelling Spirit within it.

Every Religion is a combination of an inner Spiritual Life with the form—doctrinal, institutional, sacramental, etc.—through which that life finds expression, and in which it is visibly embodied. And being such a combination of life and form, it is necessarily under the sway of that invariable Law which governs this dualism all through Nature. For, in this connection, it does not matter what kind of form it be. Whether it be the more concrete form which gives expression to the life of a tree, an animal, a human being, or the more abstract form which, none the less truly, gives expression to a truth, an

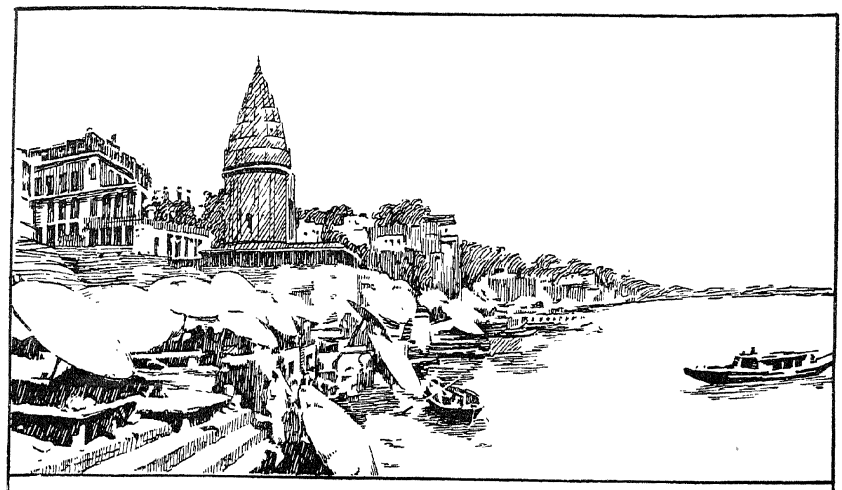
inspiration, an idea, a system of ideas—precisely the same facts hold good. Every form alike has to pass through the three stages of growth, maturity and decay.

These stages, as has been already said, mark a gradual change in the relation of the form to the life. At first, for a time, the form is malleable and elastic, responding to the pressure from within, and so giving a more or less true expression of the life. This leads up to the culminating point of maturity, where life and form are in equipoise. And, finally, we have the period when the old responsiveness begins to fail. The form becomes rigid, inelastic, unyielding; and, as it does so, it becomes more and more of a prison-house for the urgent life within—until finally the primal demand for space and growth and freedom, which resides in all life, compels the doors to be broken open—and that form, having played its part, is cast aside.

The process is visible in all institutions and, among them, in Religion. Every Religion has its time of youth and growth, when the first inspiration is still fresh, the early ideals unsullied, and the youthful enthusiasm unabated. It has then its period of maturity, of realised splendour and dignity and power. And last of all comes, with the inevitable tread of limping Fate, its period of decay—the time of ossification, of rigidity, of the preponderance of the form over the life. And, when this happens, the symptoms are precisely what we should expect from the nature of the case. The letter takes the place of the spirit; external observances acquire an exaggerated importance; doctrine is esteemed above life; non-essentials are magnified into essentials. At the same time the old inspiration, the old realisation, the warm intensity of the first hand religious life, tend to disappear; and with them tends to disappear also the influence of the Religion, as a moulding force, upon the life of the time. Organised Religion passes from the side of ideas, of progress, of daring adventure for God, on to the side of established things, respectability, orthodoxy, the *status quo*; and so begins to lose, insensibly, the respect of the Children of Light and to pass out of touch with the great Spirit of Progress at work in the world. Gradually the Religion ceases to have a message for its age. Its voice is dumb in times of difficulty. Its officials are no longer, in the true sense, teachers and leaders. It becomes, in a word, not a strong, life-giving, regenerative force, but something which stands itself in need of life and strength and regeneration. It is no longer the physician, but the sick man.

Such is the decay of a Religion—the decay not of the spirit within, but of the form in which the spirit is clothed; and it is a decay to which every Religion in the world—just because it is in the world—is without exception subject. As the historian Gibbon very truly remarked, we have to consider not only *by* whom, but *to* whom, a Religion is given; and where a Religion, as every Religion must be, is handed over to the custody of ordinary, fallible, human beings, limited in a hundred various ways, we cannot expect it to retain the purity, the largeness of vision, and the intense spiritual life which it had when it came fresh from its Founder. But the cause is really much deeper than this. It is to be found in that fundamental, ever-changing relation of life and form, to which reference has been made; and decay comes, not really through anybody's fault, but by the simple passage of time. All things, said Heracleitus, are in a state of flux; and this is the true and the final explanation of the instability of all institutions, religious as well as secular, in our world.

The fact which we have to face unflinchingly, if we would be honest in thought, is that all this applies just as much to *our* institutions as to everybody else's. It is not legitimate for us to exempt the particular forms, sacred or secular, in which our life is clothed, from the general law of all forms. Knowing the law, and recognising it as law, we must realise that the time must come,



HINDUISM AND NATIONALITY

By ANNIE BESANT.

IN a friendly leaderette in our admirable contemporary, the *Leader* of Allahabad, attention is called to a phrase of mine in one of my addresses at the Theosophical Convention, lately held at Adyar: "A revival of Hinduism was absolutely necessary for the growth of India as a Nation." The *Leader* asks what was meant by the word "revival," and says:—

> Does the following subsequent passage in the speech supply the interpretation?—"In India the younger generation were rather inclined to be indifferent to the faith of their fathers and to look to the West rather than to the East for the spring of their national life." It is perfectly true that while "from the West Asia had much to learn in the way of science, in the way of carrying on trade and commerce, etc. . . . in the higher regions of metaphysics, philosophy and spirituality the East was ever leading the way."

Yes. When I first came to India in 1893, the younger generation, from college students to men who were reaching middle life, were disciples of John Stuart Mill, Huxley, and Spencer, not only in politics and in science, but also in agnosticism. A few, here and there, among the many of the educated whom I met, were profoundly religious, holding a wide and enlightened but deeply spiritual form of Hinduism, and presenting that great faith in the most attractive of aspects, satisfying the intellect and inspiring the emotions. But the large majority had revolted from the narrow orthodox conceptions, and, in that revolt—as did so many in the West in regard to Christianity—they had thrown aside religion in rejecting theology. It seemed to me then, it seems still, that the revival of the spirit of their splendid faith in that generation, and the inculcation of it in their children, was a necessary preliminary for a vigorous and lofty National life. It was necessary, because, alike in the sublimity of its spirituality and the intellectual splendour of its philosophy, Hinduism stands supreme among the religions of the world. To realise this supremacy was to establish national self-respect, and to see India, in religion and philosophy, as the teacher, not the pupil, of the West. It needed a spiritual impulse to re-awaken the eager self-sacrifice which is the essence of public spirit, and the sense of unity which is the life-blood of a Nation. I believed then, as I believe now, that:—

> There was no progress possible for any form of human activity if the roots of that activity were not struck deep in the ocean of spiritual

life. There was no possibility of National spirit in the country without self-respect being the very basis of the Nation, and therefore it was necessary to hold up the great ideal of the past India, mighty in knowledge, mighty in intellect, mighty in religion and in physical prosperity.

It was necessary, also, as the *Leader* says, to take care that "superstitions that hamper social progress" should not be "bolstered up." Superstitions are as fatal to religion as is scepticism, with the added danger that they foster credulity, while scepticism encourages enquiry and stimulates mental activity. Knowledge, and knowledge only, destroys both, by replacing blind credulity and blind incredulity, alike, by the observation of facts. There are, in all great religions, ceremonies and observances which are based on a knowledge of the laws of nature working in superphysical as well as in physical matter; these were regarded as superstitions in the latter part of the nineteenth century by many scientifically educated men, but the more advanced science of the twentieth century is beginning to adumbrate their value. "A little knowledge," as Bacon said, "inclineth a man to atheism; but deeper knowledge bringeth him back to religion." Many of us have found that to be true.

It was, and is, my belief that Hinduism is the most potent lever for raising India into National Self-Consciousness; it was that belief which made me spend my first few years here chiefly in the effort to arouse Hindus to a recognition of the supreme value of their National religion. The educational propaganda trod closely on the heels of the religious work, the urging of a National education which should recognise religion and morals as an integral part of the teaching of youth. Inevitably with this became interwoven the social question of child-parentage—the premature fatherhood that sapped the health of the schoolboy, the premature motherhood that imposed *purdah* on the girl-child, and removed her from school before the most precious years for education had begun. But these child-marriages were no part of the older Hindu religion in the days of its virility; Damayanti was no child when she loved Nala; Savitri was no child when she went forth from her father's house, found and pledged her maiden faith to Satyavan, and held to her word against parents and Narada.

Hinduism, beyond all other faiths, has encouraged intellectual effort, intellectual research, and intellectual freedom. The only authority recognised by it is the authority of Wisdom, and that convinces the reason, it does not trample on it. The six great Darshanas* are the proofs of Hinduism's intellectual liberty.

The main defect of Hinduism in modern days is its loss of virility, of independence of judgment, of following conscience despite even venerable authority, as did Bali. Hinduism was, and in its fulness is, a most manly faith; but it has been too much regarded as a religion of Sannyasins only. The other side of it needs to be emphasised, the threefold object of the life of the ordinary man; Dharma, Kama and Artha.

The civilisation and culture of India must be mainly based on Hinduism in the future as in the past, a Hinduism enlightened, progressive, virile, keeping touch with the past, but advancing boldly into the future, and discarding all that is outworn and useless. Hinduism is peculiarly fitted to shape and colour the National future, for it is non-aggressive as regards other religions: it makes no converts, it assails no beliefs, it is as tolerant and patient as the earth. "Mankind comes to Me along many roads. By whatever road a man comes to Me, on that road do I welcome him, for all roads are Mine." So spake Shri Krishna. It is all-embracing in its reverence for spiritual greatness; it honours the Pariah Saint, and places flowers on the tomb of the Muhammadan Fakir. It has no

* The six great representative schools of Hindu philosophy, ranging from an uncompromising materialism up to the loftiest spiritual Monism, all equally recognised as belonging to Hinduism and having a place within its fold.

quarrel with any other religion; it asks only to be unmolested in the practice of its own.

In political matters, religious differences have no place. The citizen, as citizen, is all that the State should know. Favouritism of one creed by the State is ever a source of civic trouble, and all the devices current here to thwart and frustrate the National will—appointed members, separate electorates, and the rest—are all anathema to the free citizen. A method for the representation of minorities should be studied with the help of English thinkers, if needed, but it should be based on political, not religious, differences. Hindus and Muhammadans must be only Indians to the State. In their respective religions they have an equal right to freedom, to protection by the law. We who regard Hinduism as the greatest of living faiths, as the mother of all Aryan religions, we ask for it no privileges—it can hold its own, where the State does not preferentiate against it. We know that, by its own inherent strength, it will do more than any other religion can do, to strengthen Indian Nationality. For it is of India, in India; it looks not outside India for its sources of inspiration. Its sacred Scriptures are indigenous; its sacred language has come down from time immemorial; it treasures the traditions of the past; it is throbbing with the hopes of the future. Our National cry is couched in its ancient tongue: VANDE MATARAM.

ANNIE BESANT.

(From *New India.*)

Such is the religion founded in immemorial antiquity, that has come down from the Rishis. Such ought to be your religion, heirs of the past, descendants of those mighty ones! Just in so far as you live it, in so far are you really Their heirs. Just in so far as this is dear to you, and practised by you, are you learning the lesson of evolution as it was taught by Them, and given to the people They instructed; just so far are you profiting by opportunities greater than those offered to any other nation, opportunities that, wasted, will be bewailed by you under less favorable conditions in many a life to come.

ANNIE BESANT.

(*Concluding words of a lecture on Hinduism delivered at Adyar in* 1896.)

TO A. B.

Great Teacher loved! whose books are silken skeins
From which full strongly is my duty knit;
Whose spoken words are pure prismatic stains
That tint my soul and shew the form of it;
Oh weaver of fine souls for future life!
I oft with word would thank you, but I see
The way to thank is entrance in the strife
To do the world's work in the lives to be.
Weave on, dear lady, for your silks are those
That bind the rose's perfume to the rose.

H. B. H.

PREPARATION IN INDIA

By Helen Horne.

[A note from Adyar.]

WHILE the Star Order, the main stream of preparation for the World-Teacher's advent, flows steadily on its way, other channels of preparation are flowing beside it. Indeed, at a time like the present, when things are hastening to a great climax, and floods of spiritual life are ready to pour over the world for its cleansing and preparation, it is hardly likely that any good, pure, honest channel made by men, whether made in knowledge or ignorance, will remain unused.

Notable among the movements in India, initiated long before the Star Order, yet directly "preparing the way" by seeking to educate, unify, and uplift India, and so bring her into line, educationally and politically, with more forward nations, is the New India Movement, that finds its voice in the National Congress.

The Congress is, first of all, a political movement. It was founded in 1885, *as an annual gathering of exponents of advanced National thought, from all parts of the country; but has now attained the higher status of an organised association with a definite constitution, and a fairly recognised relation to the Government. In the Session of December* 1914, *an attempt was made to improve and modify its methods of work. Its aim is twofold: first, to give expression to public opinion; second, to mould, enlighten and organise this public opinion, so that it may become a power with which the Government will have to reckon.*

The Congress met in Madras this year, and there was an unusually large gathering. The four subjects on the programme for consideration were:—

1. *India's Position in the British Colonies.*
2. *India's Literary Status.*
3. *India's Industrial Development in view of the disintegration of the industrial life of Austria and Germany owing to the War.*
4. *A further advance in the direction of Self-Government.*

Sir S. Subramania Aiyar, ex-Judge, gave the "Welcome" address, taking as his subject, "India's Destiny in the Near Future."

The Presidential address was given by Mr. Bhupendranath Basu, who had just returned from England, being there when the Viceroy sent his famous message assuring the loyal and unswerving support of India to the Suzerain's country in the present crisis. Coming straight from Congress work in England, he naturally made that work one of his topics. He regretted that the attitude of educated India in the present crisis had been interpreted in some quarters to mean that India had no grievances. The Presidential speech was calculated to remove that impression.

In the evening, Mrs. Annie Besant delivered a public Lecture in the Congress Hall, under the auspices of the Congress, taking as her subject, "Methods of Political Work."

Sitting in Madras, simultaneously with the National Congress, were the Indian Industrial Conference, the Educational Conference, and at Adyar, the Conventions of the Theosophical Society and the Order of the Star in the East. Thus Madras was the centre, for a few days, in which five great movements met and concentrated their thoughts on their future work; all, whether consciously or unconsciously, helping in the great work of preparation for the Coming of The Teacher.

Helen Horne.

METHODS OF POLITICAL WORK

By Annie Besant.

Friends,—I am to speak to you to-night on methods of political work. You will readily understand that in choosing such a topic at such a time, there is a distinct object in my mind;—to lay before you certain principles along which political action may naturally be pursued, to try to show you how, when you have chosen your line of political action, you should try to understand the methods which are either suitable to that which you have chosen, or unsuitable, thereby retarding that which you really desire to attain. For it is necessary for any sane and thoughtful political work and propaganda that you should first know the aim towards which you desire to direct your efforts and, having definitely chosen your aim, then as deliberately to choose the methods which are in consonance with the aim that you have selected. Unless some such rational method is adopted, you waste half your time by running along false lines, by trying paths which are no thoroughfares, by a chance adoption of one method at one moment, which a little later you find inconsistent with the objects you are trying to attain. Without clarity and accuracy of view, no system of real and useful political action is possible, and I want to show you, if I can, from English struggles of the immediate past, the methods which are being used in the nation which is gradually growing towards Democracy.

I want, if I can, to show from instances in the life of my old and dear friend, the late Mr. Charles Bradlaugh, some lessons that may be valuable to you; for, although it is true, as I know, that a very large number of younger men among you think that the name of Charles Bradlaugh is a name to conjure with, I sometimes fancy that they have not studied his methods nor understood the way in which he attained the various triumphs of his life. In trying to put some of these methods before you, I shall point out, what is very obvious, that the conditions here are unfortunately different from conditions in England, and that you must modify your methods to suit the environment in which you are. Then I shall ask you to realise what is meant by the self-government for which the Congress is working, to realise that before you can govern yourselves collectively you have to learn to govern yourselves individually, and that a number of ill-regulated and uncontrolled enthusiasms felt by many are not the way in which political liberty can be wisely obtained and self-government for India can be reached. So little is the time, perchance, that you have, before you will be called upon to exercise that inherent right of every citizen to control the government under which he lives; so little time for preparation, such great lack of real understanding of the demands Democracy makes on democrats—demands of a kind that no autocracy can make—and unless you realise the nature of the demands, you will fail in your attempt and so throw back political liberty for centuries. This war is changing everything, the attitude of England to India and India to England, and the attitude of the Empire to India, and the value of Indian civilisation and Indian life. But you cannot spring with a single leap into the power, ability and knowledge that are wanted wisely to govern a mighty country like this, and the one fear that I have felt lately has been that self-government may come into your reach before you are really ready to grasp it and to use it readily when you have attained it. But when that catastrophe comes in this country,—namely, when liberty comes to them and they are not in a position to avail themselves of it—that would be a misery which would throw the whole world backward and would make India, not as she is to-day admired in the

world, but marked as a people who asked for a power which they could not wield, because they had not prepared themselves by the individual discipline that it needed.

It was my good fortune in my younger days to work hand in hand with Mr. Charles Bradlaugh. I may say that he was practically my political tutor. And, although I was in the political atmosphere in my own home, I none the less took no active part in politics, but only studied them until I had the happiness of meeting the greatest of popular leaders and, living side by side with him, working with him, and acting as his right hand in moments of peril, so that I realised the powers of the people and also their weakness, the danger of popular leadership as well as the splendour of achievements possible to such powers. One thing was very marked in Charles Bradlaugh. He was, in the noblest sense, a demagogue; that is, leader of the people. He did not allow those who were following him to sway his judgment or to make him change the line of action on which he had determined; and if Mr. Charles Bradlaugh was sometimes a terror to his enemies, I can assure you that sometimes he was a terror to his friends as well.

For one thing he always said: "I will not have violence, I will not have disorder"; and that he held as the very centre of his political propaganda. What was his exact position? You must remember I am thinking of the times when there were such difficulties in Ireland, when Habeas Corpus was suspended, when public meetings could not be held. I learnt the lessons of true democratic growth in times of difficulty and danger that laid down a great truth which I venture to commend to you. It was that, wherever there were constitutional means open whereby reforms can be gained and popular liberty can be widened, resort to force was a crime against the country. That so long as any other way was open, so long as there were legal, Parliamentary, constitutional ways of acting, no patriot who loved his country had any right to plunge his country into disaster, into violence, or into political crime. He realised what a hot-tempered man does not realise, that he can stir a mob for action, but cannot stop or check it, and so in the political work he laid down the rule that by using law, even if it is bad law, you can alter it legally and so get rid of the burden that presses on you. In the second place, even when you are in the right, do not do anything to provoke a strife that you may not be able to control; and, lastly, the honourable political leader in times of danger will never say to his followers "go," but he will always say "come." As he was just beginning to pass within the shadow of death, he said that there was not one man who could reproach him that he had sent him to gaol, there was not one woman who could reproach him that politically he led her husband into trouble. That was a noble ideal.

Now, what are the two ways of political action? One constitutional, by way of reform, and the other the way of revolution and of everything that leads up to revolution. Let us take them and look at them.

When Mr. Bradlaugh came into political life, the law in England touching the Press exacted securities from every editor, proprietor, printer and publisher. No paper could be issued without giving security, first lodging £200 as security against any possible blasphemy or any possible sedition that he might commit in the course of the conduct of that paper. There was the question. How did Mr. Bradlaugh solve it? He did not give security, and when the Treasury asked for it, he wrote a very polite note: "As I am an unbeliever and a republican, I should forfeit my security once a week, as mine is a weekly paper, and as I am not a rich man I cannot afford to forfeit £200 a week." Then he went on publishing his paper. They wrote and said that they would prosecute the person who was responsible. He wrote back: "I am responsible. I am the editor, printer and publisher, and if you will send a policeman to buy a copy of the paper, I shall attend on him and sell a copy myself, in order that you may take action against me." Accordingly a

only for a short while, in Parliament. He was always protesting against the past wrong that had been done him, until, as he lay dying, they moved question to repeal every resolution against him as against the liberty of England and the rights of electors.

There you have a method of politics that I would ask you to consider,—deliberately and determinedly to stand by the law; even against physical violence inflicted by law-breaker on the law-supporters. Sitting for years in silence where he had a right of speech rather than let many suffer in the defence of one. Then I said to him: "Mazzini fought and Garibaldi fought, many a revolution was successful." His answer was, "As long as there is any method left for liberty except violence, so long that method should be chosen in preference to any step which meant revolution."

Now let us refer to another instance, which will bring me to the Socialist Party in England. It is divided into two wings. One wing works for constitutional reform through Parliament, through municipalities, and through all the many bodies that represent the popular will. These are called the Fabian Society. They are constitutional Socialists. They say, "you cannot have Socialism until you have people educated. You may have the form but never reality. Let us work by agitation step by step, and by public meetings, above all, by education and joining ourselves with the Parliamentary Labour Party. That will bring about changes in the Parliamentary constitution." The other party, the Social Democrats, the revolutionary party,—they will not have a quiet way of Parliamentary action. They say, "you get your rights by fighting with a strong hand." And so these two parties are there—both Socialists—but differing in method.

Now you can work together when you have the same aim and general effort and method. But you cannot work together even with the same end if your methods are different and antagonistic. Now, in democracy, and until democratic forms of Government are possible in modern days,—in democracy you must choose not only your aim, but also your methods as to how you propose to establish it. Do you propose to establish it by the methods of building on what you have, and gradually increasing liberty as you go on step by step and act by act, in constitutional ways, deliberately adopted? Or do you want to say that you cannot be patient and that, therefore, you should try to hold meetings and provoke the authorities? That is the revolutionary way. The advocates of the latter understand that anything that provokes the conflict of force has, as its only logical outcome, a change by revolution. Now that party is dying out. It got a number of people into gaol. But what did they do in a practical way? Nothing, and the association vanished. The other party, the constitutional, has gradually socialised the whole of the municipal institutions in England. They have gradually, by Parliamentary methods, brought about a large number of reforms for which they were working, so that now, when the impetus of war came, everybody was prepared for Socialism. And you have the Government seizing railways, fixing prices for grain, and yet not one man has gone into gaol for breach of the law, and not one has suffered any penalty because he was advocating that which now has been gained.

Now take the case of Ireland. In Ireland they have two ways which were successive and not simultaneous, as in the Socialistic agitation. They tried methods of terror and they failed. They started the boycott of everybody. The word "boycott" was never used there as a weapon against the Government, but only against individuals, for a common-sense reason boycott on the individual is effective. You can frighten one man, but you cannot frighten a Government. I don't like terrorism even of individuals. It is always sure to fail. Ireland failed in this method. Remember, in England, where there is more freedom than in Ireland, remember that no effective step was taken in the gaining of Home Rule

until boycott and all revolutionary and violent methods were definitely given up and Parliamentary meeting adopted. Ireland has now won Home Rule, but she has won by Parliamentary methods. Some noble and splendid patriots went into gaol. They failed because at the present stage of human evolution the common-sense of the majority will not tolerate useless violence, and knows that every method of terrorism inevitably fails. If terrorism can ever succeed, it would have done so in Russia and under most terrible persecution. The Government, even in Russia, has proved the stronger against perhaps the most unselfish revolutionary movement that the world has ever known. Violence has always failed and it has never succeeded in gaining that which it desired.

I know you are in difficulties here which do not exist in England, because there is a growing democracy, while here we have an autocracy. But the spirit may be adopted to your environment. You can aim at democracy, you can aim at nothing else. How are you to try to prepare yourselves for democratic triumphs along democratic lines? If you are earnest in acquiring democracy, you must first become democrats. You cannot build houses without bricks. Now what is a democrat? He is a man who gives free speech to all, who shows tolerance for the opinions of every one and who bows to the will of the majority, and instead of rebelling against it, tries to turn it into a minority by convincing people that he is on the right side, and not by opposing it. That is not the democratic method that some of your people are following here. Some of our friends in the United Provinces suffer very much under what is called the Hindu-Mahomedan question. You have not that question here to the same extent. It is a burning question in the north. It is a question which forces itself on every man's attention. The Congress, they say, does not fight for them; this Hindu-Mohamedan question is shirked by the Congress. How, then, do they act? They stay away. You can never convince people by staying away. Having got a democratic association which gives everyone a right of speech, the people who want things strongly are always troublesome, and they cannot serve their enemies better than by staying away and leaving others to carry on things exactly as they like. And so I wrote to a friend: "You can never hope to get the Congress by sulking away in Allahabad. You want the Congress to take up the question. Come here and bring up the question from one Congress to another. Make yourself unpleasant to everybody by pressing the question and then, when you have educated the Congress, you will carry it out." You cannot win, amongst a democratic people, if you are not ready for battle. If you cannot dare to be defeated you are not fit for democracy. You are trying to use autocracy under the shadow of democracy, and it is the most fatal political blunder you can commit.

There are a number of people in this country who do not like everything that the Congress does. Nobody can please everybody, especially in the education of democracy. All you have a right to is a right to persuade other people that you are right. That is the way by which England gradually won her freedom; that training in method which admits that the majority has the right to rule and bows to the majority when the majority is against one's own wish. And if you would do this, you must begin your self-government lower than you do now. You young men, who are training for political work, should go into local bodies, into the District Boards. Do you think that you are going to gain self-government by delivering a series of lectures or writing articles? You will gain self-government when you have learnt methods of political action and the knowledge of men which is necessary in order to become a leader amongst people. Go and try in the village committee, then in the taluk committee, then in the district committee, and then in the provinces

committee, then you will begin to be a democratic reality. Let your opponent have his say. Learn your opponent's weakness. Listen to him carefully and see where you may be at fault, or whether he is talking unwisely. These are the ways in which you can make improvement in democratic methods. You have a splendid organisation in the Congress, and you want only men to work it. Its constitution is admirable,—with one small amendment which can be carried out if you educate the people into it. What is the good of a district committee which never meets? What is the good of a taluk committee that never tries to educate villages under it? If enthusiasm is wanted in the Congress, it is not because of the lack of constitution, but it is because of the want of work from one year's end to another. What work there is does not stir enthusiasm because it is not work which appeals to the hearts of the young. What is needed is to support your Congress everywhere. It is the only representative body you have. It ought to include all those who agree with the one aim of self-government, with the one method of constitutional means of gaining the self-government. That is the creed of the Congress and without that men cannot work together. The main question between constitutional and revolutionary actions is a gulf which no Congress can pass, and the sooner that is recognised the better.

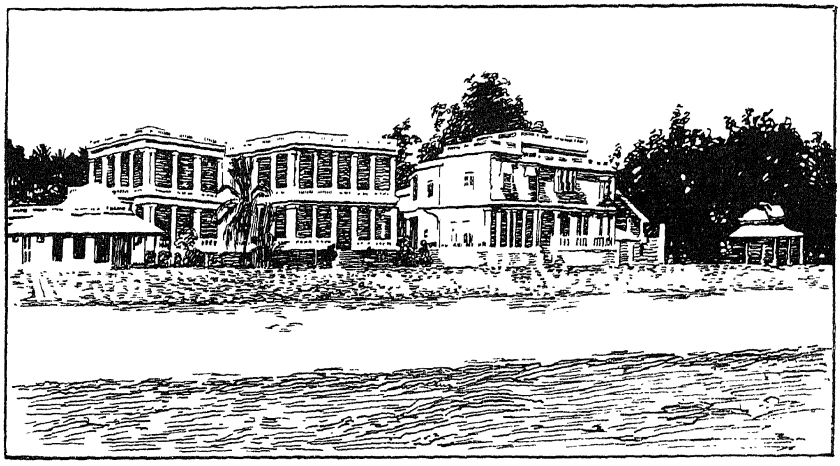
I have been touching on the fundamental questions of political method, and I believe that self-government is comparatively near. I now come back to the point from which I started. Would it not be well for you to prepare for it now? The Congress is the voice of educated India. You have no other political weapon and the Congress is the only way in which you can reach the hearts and minds of democracy in England. Improve it, but do not try to destroy instead of building up.

Come into it by hundreds. Send your delegates by the hundred. But remember, it is not a Parliament. It is not a body in which every part of the nation may be represented. It is only a national organisation for the gaining, by certain constitutional means, of certain definite reforms. It is national as the National Liberal Club is national. It has a right to call itself national, not as representing every section of the people, but as a group of men to gain definite ends by definite means. I would ask you, as I ask people in England, to think of your own country and the possibilities open before her. If you throw aside an opportunity of showing yourself an united nation with a single voice, you will be throwing away an opportunity that may not return for centuries. Is not India dearer to you than your own feelings of grievance or reverses? What do our feelings matter before the call of the motherland, which asks for union and which asks for help? There is no winning freedom for her save with the willing help of the very best types of men and women in England. Now they are beginning to understand you. Give them a chance. Do not make them despair of India by the folly of disunion over petty things. Many of you have been thinking, praying and hoping for her, and now, when there is a chance of the realisation of your hopes and prayers, will you throw it away by childish disagreement, by playing with politics indicating revolution when there is no ground for it? Save the country, for the love of the country is greater than the love of the husband and the wife or the parent and the child! Realise your responsibility and neither talk wild words nor do wild actions; but join hand in hand—so-called Extremists and so-called Moderates—all who are willing to accept the creed of the Congress, that is, self-government within the Empire and the use of constitutional means only. Agree on that and India will rejoice in your decision, and work, when the days of Congress are over, that next year there may be a record of work for India which shall justify your claim for self-government. (Loud cheers.)

ANNIE BESANT.

STAR CONVENTION AT ADYAR

DECEMBER 28th, 1914.



THEOSOPHICAL HEADQUARTERS BUILDING AT ADYAR, MADRAS.

The Convention of the Order of the Star in the East, for 1914 *(writes a member of the Order from India) was opened at Adyar, by the Protector, Mrs. Besant, in the large Lecture Hall, at 7 a.m., on December 28th.*

Long before the hour of meeting, early as that was, people began to gather in the hall, till it was filled with a silent, expectant crowd.

A large number of Indians with a few Europeans found accommodation on the ground, sitting cross-legged, on the big carpet that covers the floor; numbers more filled every available chair and bench, while others found standing room.

It was a notable crowd, a rather wonderful crowd in its way; a crowd of many colours, both as to skin and dress. It seemed as if the Coming Lord had worked a miracle even before He comes; for the erstwhile impossible was achieved, and people of alien races and castes were seated together in friendly congress, literally without distinctions of creed, race, sex, caste or colour.

Precisely at seven o'clock came the Protector, accompanied by Mr. Jinarajadasa. Quickly mounting the platform, they took their seats under the shadow of the statues of Madame Blavatsky and Colonel Olcott. A burst of the irrepressible applause that always greets the Protector was firmly but kindly suppressed by her as being unsuitable to the sacred character of the meeting.

The following is the text of the addresses:—

THE PROTECTOR OF THE ORDER: This meeting of the Star is rather intended to bring down upon us the blessing of the Great Ones; and that blessing is not quite wisely sought after if we make a whirl of merely emotional feeling of the more excited kind.* We have restricted the meeting to members of the Star, because we want it to have the character of a direct appeal for blessing to the Great Lord for whose coming we are preparing. And so I will ask you now to turn your minds to Him for Whom we look, to think of Him in His Himalayan home, waiting and working there, guiding and shaping our thoughts and our actions, in order that we may work along the lines of the Hierarchy in preparation for His coming.

The work that we have to do, in order to prepare the world for it, is work of the

* This was in reference to the applause which greeted the speaker's entrance, which she had checked.

most serious and important kind. Both in the East and in the West it is necessary to widen out the minds and the hearts of men, in order that they may be prepared to receive the influence of the Great One, who will never force Himself on any, but who always welcomes those who are ready to receive Him. There is one very significant verse in the Christian Scripture: "*Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in.*" You have in those words, put very graphically, the position of the Divine Lord towards all who are capable of service. He makes, as it were, the first step forward. He stands at the door of the heart and knocks. But He will not force the door open. He will not use even His mighty influence, so that the door may be opened, without the full consent of the person to whom the appeal is made. But if the consent is there, the willingness, the readiness to receive, then at once He is ready to enter and to give the blessing of His presence.

And in a very real sense, now, He is standing at the door of the world and knocking; and it is for us, who believe in Him and who love Him, to try so to influence the heart of the world that its door may be opened to let Him come in. The preparation, so far as the mind is concerned, is to try to familiarise the outer world with the idea of this Coming of a Great Teacher from time to time. We all know how, before the great Illumination, He who is now the Lord Buddha came time after time to this world, in order to give to each new sub-race the special form of the Eternal Truth suited to the type of the sub-race with which it had to do. We know how, after He passed away from earth, His successor, the Lord Maitreya, came, and how, as Sri Krishna, and then as the Christ, He shaped the hearts and minds of men to the reception of some of the profoundest truths of religion.

It is for that same Lord, the Lord Maitreya—for *His* return, promised by Him when he came as the Christ; the promise which is now to be fulfilled—that we are preparing. If we can familiarise the mind of the world with this idea, we shall do much then to prepare His way by putting the idea reasonably, thoughtfully, in a way that the ordinary cultivated and thoughtful person will understand. Already there are appearing with the coming sub-race the signs, in the world around us, of the approach of one of those great crises into which the World-Teacher ever steps.

All these outer things make your outer work in the world.

And then the preparation of the heart—that is to be made by your own intense conviction of His Coming, and by the depth of your own love for Him, which, spreading out around you, will radiate to the people whom you meet, and with a mighty influence rouse their emotions and prepare them to be in tune with His Coming. In that way, by preparing the hearts of men, we shall win for Him a welcome when He comes.

It may be that the coming of the Lord will be quickened by the great events which are now going on in Europe. We have, in the great war now raging, what has always happened with Great Comings—the gathering up of the forces of evil, in order that they may be broken. There was always a terrible time before an Avatara was revealed. You will remember the stories, how the earth, overweighted with evil, went to ask for help from the Gods. To-day we have the same thing. Although we do not speak of this as an Avatara,* we still have the same general tendency, the same repetition of identical phenomena which we always find in the case of larger and smaller cycles; and so, at the present time, there is this gathering up of evil in the West, in order that it may be destroyed in preparation for the Coming of the Lord.

It may help you a little, perhaps, to realise

* An Avatara, according to the Hindu belief, is a special Incarnation of Deity, who visits the earth at the opening of one of its greater cycles. The visits of the World-Teacher, on the other hand, are connected with its smaller cycles.

how firm is the foundation of knowledge under this, if you glance at one thing that is to happen. It was spoken of in Mr. Leadbeater's forth-looking into the future. I refer to what seemed at that time the most improbable and impossible thing, but a thing of which people are now very widely talking—namely, what one may call the United States of Europe, the establishment among all the nations of Europe of a common concert, a Council of Europe which shall prevent the recurrence of the horrible conditions under which that continent is suffering to-day. That could not have come about without such a shaking as is now taking place, for national jealousies would have prevented it. That, then, is part of the preparation which has to be accomplished.

And so strengthening ourselves, if strengthening were necessary, in our knowledge and our faith, we see how things are shaping themselves outside, also, as well as on the inner planes, to make the world ready for the Coming Teacher. For the work itself is double—the giving of a new form to religious truth, on the one hand; on the other, the founding of a new civilisation. . . . .

Taking all these things into account, we can see how steadily, step by step, the Plan of the Hierarchy is working out, despite all the warring wills of men that may surround it.

And so it ever is. The Plan is unchangeable, and none can check its progress. And so I would say, brothers—you who wear the symbol of the Star which shows the presence and the blessing of the King of earth—never forget that, in going forward, you are following the One Leader to Whom men and angels and devas and the highest bow within our world. And so may the blessing of the Holiest come down upon you and make you worthy of the position which you hold in the preparation for the Coming of the Lord.

Mr. C. JINARAJADASA.—Brothers of the Star,—I, who was present on that memorable occasion,* feel, as the years pass, that everything that was said and done is being fulfilled day by day, with greater and greater glory. To each that was present, He that came to give His blessing gave his own particular message. Some there were who flowered in devotion; others who felt the strengthening of their wills; and some like myself who seemed to touch the very heart of Beauty itself. And that day in a very real sense was the beginning of new things for me; life has grown as it should grow to us that love the beautiful, as a most exquisite flower that opens, so that now, wherever we go, we see the rays of the Star shining in the heart of everything. It is for us who are the Brothers of the Star, who wear this symbol of His coming, to feel more and more that there can truly be no place on earth where a ray of that Star cannot penetrate; and if we are true to our vow of service in His name, there will be no place which will not be ready for His coming.

We gather here in this Anniversary Meeting to look back and to look to the future; and always for us, since He has yet to come, the work lies in the future. Looking into the past we see our founding, the acceptance of us all, as Brothers of the Star, by the Lord on that great day, and the message thereby given to us to go forth to prepare His way. There could be no sweeter privilege than to prepare His way in the way He has asked us to do it. Not through strife and struggle—that is the *dharma* of others; but to us He has given the duty of preparing His way by Devotion, by Steadfastness, and by Gentleness; and each of you who has tried to live in the spirit of those ideals will know, as the days pass, how you feel more of devotion because He has yet to come, that you are more steadfast because He comes, and you know what an ardour

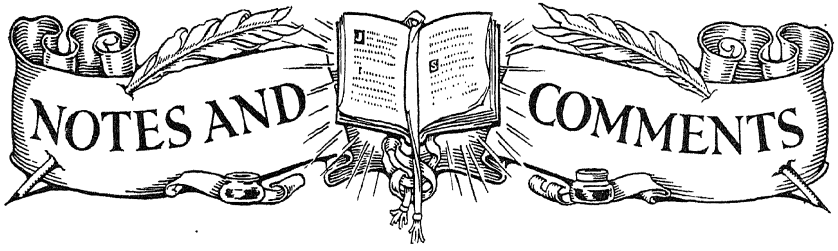
* Referring to the remarkable meeting of the Order of the Star, held at Benares, on December 28th, 1911. This meeting is commemorated annually at the Theosophical Convention in India by having the chief Star Meeting on that date each year.

there is in your love and in your gentleness, because both are the manifestations of the One who is to come.

Our duty is clear, to go forward swiftly and understandingly. As our Protector has told you, this great world-cataclysm is a part of the preparation. It is for us, Brothers of the Star, with no feeling of hostility, to understand fully, to understand what is being done, to look at it as a struggle forward into the Light, and to understand that nations sometimes, in struggling to the Light, grasp hold of darkness. It is our duty to understand, to sympathise, to speak the message of love and peace.

We may well congratulate ourselves, Brothers, that, in the year that is past, our magazine has grown, that we are doing greater things in the world, that stage by stage we are fulfilling the orders given to us by the Lord to prepare His way; and so I bring you back again to that day when He came to us and gave us His blessing, to think of that, to realise it as the very heart of our life as Brothers of the Star. The day will come when we shall look into His face, and see there the utmost humanity and perfection, strength veiled in beauty, the power of God manifested as a son, a brother, a lover. These things that men have dreamed of it shall be our privilege to see, to understand: to understand for always, so that never more after that Coming shall we ever forget what is love, what is steadfastness, what is devotion. Heralds of the Star we are, as our Protector told us. Let us go forth carrying invisibly above our brows the Star, remembering that there can be no difficulty which will not be solved, because the power of the Star is shining over us; knowing that there is no darkness which will not be dissolved, because with us is the Star. In the power of love and in the aim of steadfastness, and in the blazing flame of devotion, let us go forth and prepare His way; and as we prepare His way He will come into our hearts and dwell there and be for ever with us. And for us then He will come long before He can come to the world at large; that is your privilege and mine. It is only as those that gather round Him have made shrines in their own hearts for His dwelling, that He can come the swifter and the sooner.

We are to go forth and prepare, as soon as we may, for the Coming, for He has said: "*When the world is ready by your work I shall come.*" Wear the Star, think of it, dream of it, go forth remembering that the world is waiting, crying out to Him to come; but He works with Nature's laws and cannot come till Nature is ready. Let us, as parts of Nature, go forth and build up the greater Nature, as the work for His coming, and then all life will flower and the beauty of life will come into our hearts. Then will be the new day for humanity, the day of which the dawn is already here. Let us look forth towards the blazing light of the Sun that shall shed its light on all humanity, the Sun of Righteousness, sure of His blessing as we work in His name, and go forth speaking His message, giving each in his own little way the blessing of His love. Let us then go forth north and south, east and west, in our hearts the message of love and tenderness and peace and strength, and in our minds and in our hands the power to achieve. For though the Star is the symbol of His coming, it is also the symbol of the Mightiest Strength the world contains. Strength in love—that should be our motto,—love which is the strongest thing on earth; and if you love in His name, Love will give you the power to accomplish all things. We have with us not only the Love of the Lord, but also the Power of the Lord Who stands above all. Yours and mine, then, the privilege to wear the Star, visibly or invisibly, and to go forth for men's sakes in the name of the One who is to come.



THE IDEALS OF THE HERALD OF THE STAR.

The attention of members of the Order is drawn to the following correspondence, consisting of (*a*) a letter from Dr. Rocke, in India, to Mr. Arundale, which was sent on to Mr. Wodehouse; (*b*) Mr. Wodehouse's letter to Mr. Arundale, commenting on the same; and (*c*) Mr. Arundale's reply to Mr. Wodehouse.

I.

FROM THE ORGANISING SECRETARY.
ADYAR, MADRAS,
January 8th, 1915.

DEAR MR. ARUNDALE,

I think I will send my letter to the *Herald* Office *via* you, so that you may know how things are working. Kindly forward all enclosures on at once to the *Herald* Office.

We have sent out back numbers of the 1914 *Herald* to some hundreds of Clubs and Hotels in India; also we made up bundles for Convention and sold cheaply to members for further propaganda.

Mr. Wadia thinks we should do better if the *Herald* were of wider interest, *e.g.*, if we could have a good man in each important country who would supply articles on the movements there. How would it be to have it divided up—as it were—into Sections—England, India, America, etc., and each country's activities (Social reform, progress of all kinds as well as of Star work) represented, *e.g.*, all Mrs. Besant's work of Social Reform here should find a large place, and a good report of the Indian National Congress just over. The *Herald* ought to be an aid to Mrs. Besant, as are *New India* and the *Commonweal*. But so far English reconstruction alone finds a place. I think the *Herald* should be much wider, bigger in its sympathies, and envelop the world. Not by articles in foreign languages, but by representations from the whole globe by picked men in each place. Then each number would contain its various National Sections.

I also think that the average member pines for more real *Star* news and misses it. It is that which draws subscribers and is their real interest in it.

Yours fraternally,

M. ROCKE.

II.

FROM THE SUB-EDITOR OF THE "HERALD."
16, Tavistock Square,
LONDON, W.C.,
February 3rd, 1915.

MY DEAR ARUNDALE,

I think Dr. Rocke's letter important, as it perhaps indicates the lines on which the *Herald* may ultimately have to be shaped. There is no doubt that the *Herald* is at present a little "desultory" so far as much of its material is concerned, and, with the limited space at our disposal, it would be well if we could make the whole thing more tightly knit, with a more definite plan running through it, and giving a greater sense of the Movement, in the broader sense, which it is intended to embody.

The plan of making the *Herald* into a kind of survey of the world's movement toward the New Age is, of course, an excellent one. But it at once converts the *Herald* from being a merely literary magazine (or semi-literary) into a highly complicated and organised affair: (*a*) It must have agents in every country feeding it with news, and the right kind of news. (*b*) This news will have to be digested and probably re-digested before it can be used, and (*c*) there must be somebody, each month, to synthesize it and make it into an intelligible whole.

Assuming that we could do this last piece of work in the *Herald* Office, we should require to organise, in each country, some machinery for keeping in touch with all that is going on, along the required lines, and for arranging the material thus gathered, and sending it in to Headquarters; while at Headquarters, we should want a staff of writers capable of dealing with it and arranging it.

There are other alternative plans which might more or less fulfil the same ideal, but which, in some ways, would be simpler and more workable:

(1) Instead of making each issue of the *Herald* into a kind of World-Synopsis, gathering up all the movements each time, we might have articles about a few movements in each number (preferably movements in different countries), and make the Annual Volume, not the single number, our World-Synopsis, by a process of accumulation. This, I think, could be worked; but it would need a rather drastic weeding out of much of our present material in order to make room for it.

(2) We might have a Quarterly Supplement, taking a single branch of activity (*e.g.*, Education) and gathering up the developments in it which are making for the future, all over the world.

(3) Instead of a Supplement, we might devote one number out of every three to something of this kind.

(4) We might start in a humble way by having one or two special departments in the magazine reserved, either for special countries or for special activities (*e.g.*, "The Movement in India," or "Education"). This would mean, in practice, a development of what has been already done, in a desultory way, in "Notes and Comments, during the past year."

The main question underlying all these possible alternatives is "What kind of Magazine do we wish the *Herald* ultimately to become?" Do we wish it to be a kind of record of the world's activities, within the limits of our special mission and interests, or do we wish it to be a magazine of high literary and artistic quality which people will read for pleasure quite apart from instruction? I doubt whether we can combine the two ideals very effectively, without some mutual sacrifice of the one to the other, as the former is encyclopædic, the latter æsthetic and literary.

There is one possible plan which would avoid this particular difficulty, and that is that the Order, as distinct from the *Herald*, might publish a Quarterly of an encyclopædic nature, while the *Herald* might be left free to pursue its own projected ideals of beauty and literary interest—with, of course, the great Ideal, for which it stands, running through it, though not aggressively or obtrusively.

If the Order were to publish such a Quarterly, quite apart from the *Herald*, then the necessary funds would have to be raised from the various Sections of the Order.

Personally, I should prefer whatever is published to be done under the auspices of the *Herald* rather than separately; in which case, the idea of Quarterly Supplements, of an encyclopædic character, would appear to meet the case, since it would provide the general survey which members require, without turning the *Herald* into a kind of "Movements" Blue Book, which would be the danger of Dr. Rocke's plan if carried to extremes.

As regards the question of Order news, which Dr. Rocke says is the main attraction to members, this can only be met by stirring up our National Officers to send in a brief Report *every month*. Do you recommend this? If so, I will set the machinery in motion from the General Secretary's office. Personally I think it would be a good plan, although I am well aware how difficult it will be.

Yours fraternally,

E. A. WODEHOUSE,

Sub-Editor.

III.

FROM THE PRIVATE SECRETARY TO THE HEAD.

BUDE, CORNWALL.

February 7th, 1915.

MY DEAR WODEHOUSE,

I am in receipt of your letter of comment on Dr. Rocke's suggestions.

Subject to correction by higher authorities, I regard the function of the *Herald of the Star* as twofold:—

(i.) To be the vehicle for a special attitude or tone in relation to the problems of daily life—whether political, social, religious or any other;

(ii.) To bring into relief such movements as are directly in preparation for the coming of a Great World-Teacher, or as are working out in embryo the principles underlying the higher civilisation now about to dawn upon the world.

Under these circumstances, I do not wish to see our *Herald* assume any cut-and-dried policy or to commit itself to any special function. It should rather mirror the progress made towards the wider outlook and insist upon what I may call a "Star" attitude towards everyday affairs as opposed to the attitude conventionally current.

The object of the *Herald* is to aid its readers in acquiring such independence of view-point as shall enable them to harmonise with the Great Teacher's instructions and guidance, and I conclude, therefore, that a wide range of subjects should be included in its pages so as to meet the needs of varying temperaments and proclivities.

As regards the first part of the *Herald's* function, I consider that it should be our endeavour to secure regular contributions from those who are, from their position, likely to be in possession of the tone and attitude towards worldly problems upon which it would be well for Star members to ponder. You and I know many such, but I may take as examples, Mrs. Besant and Mr. Jinarajadasa, each of whom differs from the other in the matter of view-point, but both of whom are united in the possession of a tone which stamps their writings as sign-posts on the path which lies before us. We want contributions from such as can embody this attitude, because without it much of our work would be impossible.

The *Herald* should, therefore, become a centre from which shall emanate a new way of looking at things, the feeble and vulgar reflection of the Way of the Lord.

I hope it will not be deemed presumptuous to suggest that the *Herald* has special opportunities of gaining indications as to the principles underlying this Way. If it has, it must emphasise such knowledge as may lie open to it, and anyone who can help in this direction must be sure of a thankful welcome from those who are responsible for the *Herald's* policy.

Many people will by degrees be gaining a wider outlook upon life as the Sun of the Lord rises above the horizon and its rays find entry

into their hearts. They may be unknown to the world and their message may lie uncared for and unappreciated, but its home is in the *Herald*, and we must not so narrow our scope or conventionalise our standard that it finds our pages closed.

We who are in charge of the *Herald* must remember that we are conducting a magazine which we would fain make *His* magazine—a vehicle for *His* message; and we must not allow our natural desire for literary excellence to override the need of including contributions which, though perhaps not of the first quality, yet breathe the fire of enthusiasm or exemplify in simple language the qualities of Devotion, Steadfastness and Gentleness upon which our Order rests.

To turn to the second portion of the *Herald's* function, we must rely to a considerable extent upon the co-operation of Star members in all parts of the world, so that we may at least receive news—with appropriate comment based on local considerations—of movements in which the Star is likely to be interested. Either our own editorial staff will work such news into articles, showing the bearing of the particular movement on the general plan as we understand it, or, if the news be already worked up into a readable article, it may be published as it is.

I think that most of our members are already adequately familiar with the lines along which evolution is to take place, and will, therefore, be able to discriminate between news of value to us and news which is relatively unimportant. If, however, this be not the case, extracts from Mrs. Besant's *The Changing World* and *The Immediate Future*, together with a summary of Mr. Leadbeater's forecast of the immediate future as outlined in *Man: Whence, How, and Whither*, might be collected into a pamphlet and distributed among possible contributors as a general statement of the policy of the *Herald* and as a guide to the kind of article most welcome to its pages.

We must not, however, rely on such contributions, and the editorial department must for some time to come rely upon writers whom it can conveniently approach. In spite of repeated solicitations, for example, I have been unable hitherto to obtain a single article by an Indian living in India.

You will see from what I have written above, that I answer your question as to whether we wish the *Herald* to be a record of special activities in the affirmative. If we can combine literary and artistic quality with such a record, so much the better, and I consider that the *Herald* is destined to become a pioneer in the literary and artistic world, no less than in the social and political and religious worlds. But for the moment the latter has more attention than the former, and we must take what we can get. Let us be clear, however, that the *Herald* is a pioneer in all departments of life, and that as its value increases and its power develops, we shall be able to enlarge its size so as to include month by month many more topics than our very limited resources at present allow.

I agree with your proposal as to Quarterly Supplements, when funds permit; but at present it is clear that funds do not permit!

Order news, to which Dr. Rocke alludes, is a difficult problem. Distance will inevitably make some news, *e.g.*, from New Zealand, very stale. On the other hand, it is good that members should have a fairly detailed synopsis of all that is going on in the Order, and my suggestion is, therefore, that instead of making a monthly report, it be made bi-monthly or even quarterly, and then issued, perhaps, as a Supplement. This would not cost much, if the Supplement were short, and would ensure the possibility of news from all over the world. We should have no regularity in monthly reports and they would arrive at our office at different times, and much confusion would result. Perhaps you will put your General Secretary's Office in motion to organise the necessary machinery to ensure a regular flow of reports of interest.

The Supplement would, of course, be issued free to all regular subscribers, not to the casual reader, and would be a synopsis—fairly full—of the world's work within our Order.

Apart from this, I strongly favour the publication by National Representatives of a periodical cheap bulletin of Star news in their country, this bulletin gradually becoming the basis of a sectional magazine inspired by the *Herald*. Members ought to know what is going on in their own country, and a monthly sheet printed on one side of the paper only would be far better than nothing at all. Many Sections are, of course, already doing this and doing it very well.

I hope I have intelligibly indicated my own ideas in the foregoing pages. We must at present do what we can, and, above all, cut our coat according to our cloth. It is well to have a clear idea as to a comprehensive scheme. Let us for the time carry out part of the scheme, and be content with a little, until our efforts reward us with increased opportunity to transmute more of our theory into actuality.

Above all, let us try to combine beauty with simplicity, simplicity with power, and power with wisdom, and in judging the value of a contribution for our pages let us submit it to the tests—

Is it simple?
Is it beautiful in form?
Is it virile?
Is it wise?

The nearer it approaches these standards the more certain it is of an outstanding position within the covers of the *Herald of the Star*, it being understood, of course, that it has been written in such light from the Star as may have been available to the writer.

Yours fraternally,

GEORGE S. ARUNDALE.

SERVANTS OF THE STAR

A LETTER FROM MR. G. S. ARUNDALE TO A FRIEND.

DEAR ———,

I have been thinking over your letter since yesterday, for, as I wrote to you, I am very anxious to do what I can to help.

I quite see all the difficulties of the situation, and I have various suggestions to make, some of which may be feasible and others not.

1. I am not in favour of general meetings for older and younger members of the S.S., except on special occasions. Whenever there are ordinary regular meetings only those should come who are above a certain age, say, 10 or 12. The others must either have their own special meetings or have none at all save rare gatherings of a special kind for all members. I favour the age of 12, with exceptions, for the senior meetings, and below that age for the junior meetings.

2. This is, however, a relatively unimportant matter, since I do not feel we need to concentrate our attention very much on meetings, though periodically these may be useful. We have, rather, to take into account the facts (i.) that we have not many members, (ii.) that they are scattered all over the country—one here and one there, and meetings would not at all meet the case of the majority. The question is as to what we are out to do, as members of the S.S. Order. To help, yes! but primarily to *train ourselves* for future, rather than for immediate, work, except in the case of a few much older members like yourself, whose youth permits you to be a member and whose age enables you to guide. What do we want? We want young people who have (i.) Love, and (ii.) Wisdom, because *He* has these to perfection, and we must at least have glimmerings of both if we would learn to grow like Him. This does not mean we are to keep on talking of these at meetings, but rather that we should practise them with the help of those who know more than we do for the moment. By wisdom I mean, of course, the special real wisdom, not mere intellectual knowledge. The latter the members can gain in their schools or from their tutors, the former some of us alone can give. Let us see how these two great forces are to be given to our young people. I am leaving aside the question of social service, as I do not think our Order is old enough to undertake this line of activity with much usefulness. Individual members, and sometimes a group may do so; but we can leave this out of consideration, though it is important.

WISDOM——LOVE.

Our young people have to be trained in these and shown the best methods of acquiring them. To this end, as we cannot have classes for everyone, I suggest that with the help of older members we establish correspondence classes on various important branches of our subjects, just as there are correspondence classes for intellectual knowledge. Could we not get hold—in the "Love" department, for example—of someone who would write a series of lessons or letters on *At the Feet of the Master*, which could go to each member periodically, be studied by him with the help of elders, and questions asked of the writer, and answered by him, before the next letter goes out. If no one better offers, I might see what I could do in this direction myself. But I am not at all sure I could do it well. That might be sufficient for the "Love" department at present, since later on we might take up another book and work through that. As regards, then, the "Wisdom" department, we must concentrate on such special great truths as our members will not find in the teachings of their churches or at school. For example, a series of lessons on (i.) Karma, (ii.) Reincarnation, (iii.) Great Teachers, (iv.) Brotherhood, (v.) Law, (vi.) Courses of reading, etc., would be valuable, especially if difficulties were asked, partly answered orally and partly by means of supplementary letters. I think that regular lessons or letters, give them whatever names may be most attractive, would keep our young people going comfortably, give them the feeling that they *belonged* to something, and would not in the least interfere with occasional meetings (if such could be held) at which the lessons could be discussed, while at the same time our young people could be undergoing *definite training*; and I think that this is the most important element in their membership of the Order of the Servants of the Star.

Any new member could begin his lessons at the beginning, as copies could be cyclostyled, and so we should be giving our young friends a Theosophical education side by side with any other kind of education they may be receiving. My idea would not take up much of their time, if the periodical letters were, say, fortnightly. The expense would not be great save for postage and paper and cyclostyling, and I think some of us elders might help in this—it being understood that the individual members pay the postage of the lessons they return. Or you could let each member, for a small fee, keep his set of lessons; then they could be printed. As writers of letters, I would suggest Lady Emily Lutyens, Mr. Herbert Whyte, Dr. Armstrong Smith, Miss Bright, Miss F. Arundale. You may know others. But some of these I know would help. I would not suggest that members should have all the lessons at once, as this would not help as much as periodical issuing. Organising Secretaries and their helpers would have to see to the regular transmission of the lessons and would receive all replies and difficulties which they would transmit periodically to the lesson writers concerned.

In course of time, these little beginnings would evolve into a young people's magazine, but we need not bother about that at present.

All I have written above applies, of course, to

rather older members of the Order. For the younger, I suggest a set of stories in very childish language, *but not silly*, on (i.) The Star, (ii.) A World Teacher, (iii.) Sri Krishna, (iv.) The Christ, (v.) The Lord Buddha, (vi.) The childhood of Jesus, of Sri Krishna, etc. We could easily adapt the existing material on these subjects, and I will try to ask Miss Arundale to send you a sample story. These would be read to our "nursemaid children" by their mothers. "Books for Star Bairns" they would be. These stories would be given out periodically also, and thus create a pleasurable anticipation. After a time a book could be published, no doubt.

Such are my general ideas.

As regards a discipline, I will think it over further, and I may later send you a tentative discipline for any who like that sort of thing, but it must not be in the least obligatory or even recommended. Those who want it will take it; those who do not will leave it alone.

All I have written, as I have already said, will be the backbone for meetings and social service. The duty of the young is to *grow* rather than to *do*, except in as far as *doing* is involved in *growing*. And first they must *know*. Let us help them to know, so that their service may be along His lines, and thus really in His service.

Write to me again after talking over this letter with your friends. It means that the elders must give much help, but the young need the old just as the old need the young, and the Servants of the Star need the help of those who know more than they do at present. We are simply giving what we know, we do not impose it. They can take it or leave it, but I think it is our duty to offer it, since it is part of what they *need* to know for His work. GEORGE S. ARUNDALE.

February 18th, 1915.

DEAR FELLOW SERVANTS OF THE STAR,—

I am sure there are many of us who feel the need for, and would like to join, the correspondence class suggested in Mr. Arundale's letter. The first monthly letter will be the first of a series on *At the Feet of the Master*, by Mr. Arundale himself. The letters will be sent, at a small cost (for postage and cyclostyling) to each member who signifies his wish to receive a letter, by *forwarding 3d. in stamps*, with his name and address, clearly written, to me, *on or before the end of each month*, commencing with March. Non-members may secure the same by a payment of 6d. monthly. Questions and difficulties arising out of these letters should be sent in to the leaders of a group, who, if unable to deal with them personally, will forward them to the writer of the letter. Those Servants not attached to a group may send their questions direct, with a stamped and addressed envelope enclosed.

Local Secretaries or those wishing to form a group will, I believe, find these letters invaluable. The letters will be issued on the first of each month. Yours sincerely,

R. BALFOUR CLARKE (Org. Sec. *pro tem.*),
19, Tavistock Square, London, W.C.

MR. JOHN RUSSELL'S ARTICLE.

A member of the Order in Holland writes to complain of the statement in Mr. John Russell's article, "The School of War," which appeared in our January issue, to the effect that "in Brussels, or some other place in Belgium in possession of the Germans, the Military Governor had issued an order that all civilians should salute the German officers or be shot." The complainant writes that she has asked a German officer, who was there, and that he denies that any such order was given. We sent her letter on to Mr. Russell himself, who writes as follows in the course of his reply: "I quite see what the writer means. In cold print the statement, especially unsupported, does seem very terrible. But when I was speaking (from notes only), I remember saying that it might not be true. But the truth or untruth did not affect my purpose (I based no argument on it), which was only to show by a vivid illustration how much I personally cared for liberty and how bitterly I should resent any such dictation from an enemy. But speaking as a private individual to a handful of friends and their friends is not the same as speaking (apparently under your banner) to your Order all over the world, and I see now that I certainly (and perhaps you and Lady Emily) ought to have foreseen the possibility of offence. It is no real defence—but I can only plead my inexperience in writing for the great public. Two more things;—(1) I have heard, and read, the statement many times (it is now impossible to say where), but I have never before heard it questioned, (2) Nobody who knows me would accuse me for a moment of deliberate unfairness to our enemies." We think that our Dutch complainant cannot but be satisfied with the generosity of Mr. Russell's reply. The question whether the order referred to was actually given or not may, perhaps, as a matter of strict fairness, be left open,

A HERALD OF THE STAR PROPAGANDA FUND.

It has been felt that much can be done towards making the *Herald of the Star* and the Order more generally known by sending free copies of the magazine to Public Libraries, Hospitals and other places where it is likely to be widely read. A fund has, therefore, been started in England, entitled the Herald of the Star (English Section) Propaganda Fund, the money collected by which will be used in buying up copies every month for free distribution in suitable quarters. We have already, through donations received, been able to send out 82 copies this month to Public Libraries, whilst 17 have been sent to hospital nurses, who are members of the order, for use among their patients or for sending to colleagues at the Front. It will be readily seen that there is practically unlimited scope for such work, and all donations, no matter how small, will be thankfully received. They should be addressed to R. FARRER, Esq., Treasurer, 16, Tavistock Square, London, W.C.

We have to acknowledge with thanks the following subscriptions;—

	£	s.	d,
J. Krishnamurti, Esq.	1	0	0
G. S. Arundale, Esq.	1	0	0
Miss Arundale	1	0	0
J. Nityananda, Esq.		2	6 (per month)
Lady Emily Lutyens		2	6 (per month)
Miss Bright		2	6 (per month)
J. D. Carter, Esq.	1	10	0 (for one year)
R. Farrer, Esq.		2	6 (per month)
E. A. Wodehouse, Esq. ...		2	6 (per month)
Miss K. Browning			6 (per month)
Muriel Countess de la Warr ...	10	0	0 (for one year)

Other Sections would do well to start a similar fund

E. A. W.

Printed for the Publishers by HUDSON & KEARNS, LTD., Hatfield Street, London, S.E.

THE HERALD OF THE STAR

VOL. IV. No. 6. June 11th, 1915.

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As "The Herald of the Star" proposes to include articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of the Star of the East, may stand.



By G. S. ARUNDALE.

[It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order are at all responsible for them. But the writer feels he is more useful to his readers in expressing freely his own thoughts and feeling, than if he were to confine himself to bare chronicles of events and to conventional ethical expressions.]

SINCE my return to London two imperative duties have become clear to my mind. First, the need for each individual—man, woman, child—to consecrate his activities to the service of the country in the time of her sore need. Second, the need to spread far and wide the ideals in whose likeness is to be fashioned the new system of life which is to take the place of all the old conventions and superstitions now fast breaking down under the stress of trial and tribulation.

As regards the first of these two duties I do not wish to suggest that everyone should enlist. All who possibly can enlist should join the King's armies, unless their occupations already help to strengthen the country for the struggle, unless health considerations forbid, unless they possess the power of helping to nerve the country to its ordeal by setting forth great truths which shall bring people into closer relationship with the great plan of evolution whose working is becoming increasingly manifest as the war goes on. As I wrote some time ago, some people belong to Act II. in this great drama, and must be content to remain out of the limelight—using all their force so to prepare the ground that Act II. may become the triumph of peace, just as Act I. is to be the triumph of courage firm-based on duty. But I think I should have added that it is well to assume membership of the cast for Act I., unless we are certain of belonging to Act II., and unless we are eager, while preparing the way for the coming of the Great World-Teacher, to share all we can of the terrible burden under which the country bends—but shall never break.

For the men, the course of action is clear. The obvious duty is to answer the country's call for men. If we have nothing more useful to do we are surely called on to enlist. Failing that, either we must make our lives at home definitely serviceable in contributing to the country's power of endurance, or—belonging to Act II.—we must proclaim the great truths for whose entry the war has come upon us, for whose acceptance our soldiers are consciously or unconsciously fighting on the battlefields of France and Belgium and in the Dardanelles. Everyone must be doing something definite—it does not much matter what it is provided that it is a conscious effort to offer more purposeful service than before. No one should live under the ignominy of continuing the kind of life he led before the war. Even if he

was already engaged in the definite service of his country he must make more strenuous efforts than ever before, and must strive to lift his daily life on to the plane on which it may continually receive the stimulating benediction of the Great Powers of whose living presence we are so much more conscious since the war began.

If we do nothing more we can at least set an example of confidence and self-sacrifice, and those of us who are Theosophists, or believers in the coming of a Great World-Teacher, are special channels through whom the beauty of the future may spread its inspiring and cheering rays upon a world darkened under the clouds of hate and uncertainty.

* * *

TO women and children we specially look just now. Women will take the places of men wherever possible, whether in business or in spreading the truths upon which the new life will take its stand. But, above all, we look to them to embody the spirit of courage and cheerful confidence. It is harder work for them than for all others, and if *they* are able to be rocks of strength in the midst of the surging storms, then indeed there is hope for the nation and for the cause in which it fights. Personally, I think of women as the truest comrades our men at the Front can possibly have. The thoughts of most women are with the fighting line, and I believe that many a victory has been won by the strong aid of the thoughts of the women at home. Thoughts are things —thoughts can fight as well as men ; and though women may not be able to send their bodies to the war they may surely send that which gives the bodies power and strength. Every woman who feels deeply and clearly, who thinks with conviction of the ultimate success of the cause for which her country strives, who definitely sends to the Army every encouraging and sustaining thought, is as much a fighter in her own way as the soldier is in his ; I doubt not that she, too, feels the strain and endures the suffering in her way just as the soldier feels and endures in his. Without the spirit of the women the Army could do little if anything ; and I wish that women's powers in this direction were much more definitely organised than they are. Independent thinking is better than nothing, but collective thinking trained in a very definite direction is a power of great magnitude.

Thousands of women are now bearing sorrows bravely and calmly. I think the burden might be easier if they could realise more clearly that their thought-services are urgently needed, and are as essential factors in the prosecution of the war as the high explosive shells of which we have been hearing so much lately. If this realisation came to them, they might see their way to combine for active thought-service, with the help of imagination and the certainty of the righteousness of our cause.

* * *

THEN as to the children. To me, the older generation is fighting for them, is making possible a more beautiful world for them to live in later on. Two things we elders owe to the children—to fight for them, and to surround them with the truths which are their inheritance, so that they may grow in the sunshine these truths will ray upon their lives. The children of the world cry out for Theosophy, and it is our business to see that as many get Theosophy as we are able to reach. Every teacher in the Garden City Theosophical School, provided he or she is there in the right spirit, is as much on active war-service as the makers of shells or the fighters in the trenches. Every teacher who is giving the children the hope of the future as well as the results of the past is a true servant of this country in the present crisis ; for however great the need for men elsewhere, there is an equally urgent need for men and women who know the future to bring it back into the present for the children to whom it belongs. And unless a teacher feels in his heart that children need something more than the outworn forms of the generation now passing away, he had better turn to some other occupation—leaving wiser men than he to help in the training of the young.

And the children owe to the older generation an eagerness to help in every way they can, and a determination to try to show themselves worthy of the tremendous struggle for their future. Children possess, if they can be made to exercise the power, an extraordinary capacity to inspire their elders. Children represent human spring-time, when the leaves are young and fresh, graceful in form and clear in colour. No more beautiful sight than a young flower or a young tree in spring-time; no more beautiful sight than a young human being in the spring-time of life. The greatest souls are ever those who have much to do with children, and the most compelling influence and inspiration come from those who can be young with the young, and who believe in the destiny of the young.

Just now we ask young people to be this living force. We elders are in sore need of all the inspiration that can possibly be given to us, and the young life of the nation can give it in full and ample measure. We ask young people to be happy, to make little of their small personal troubles, to try to understand what their elders are fighting for so that they may begin to embody in themselves the principles now being born in groan and travail. We ask them to try so to live that they may be worthy of the suffering which is making smooth the paths their feet shall tread. In the past they in their turn have suffered that we might grow. We now repay the debt; but a true soul receives payment in such a way that it appears a privilege to pay, however much payment may be justly due; and we expect the young to help us to feel that it is a blessed thing for us to be allowed to pay our debts to such a generation!

* * *

I SUPPOSE this sounds to many ears fantastic and outside all life as we can possibly know it. But I firmly believe that every soul who so desires—man, woman or child—may become a very definite agent for the divine power; and a high sense of duty is as much an attribute for the young as it is an indispensable quality among those of mature physical age who wish to deserve well of the times in which they live. Just now the world of spirit is in the closest touch with the world of matter, and men, women and children are all capable of a beauty of life infinitely more difficult of attainment in normal times.

* * *

WE are called upon for much searching of intuition, now that the social reconstruction is taking place before our very eyes; and however much we may read the newspapers in which are chronicled the occurrences of the physical plane counterparts of the great realities beyond, still more should we strive so to live that God's plan for men may become increasingly clear to our lower intelligence. Many by-paths will be trodden ere the great, broad road is found, many experiments must be made ere the truth is lured from her concealment; and those of us who know truths as yet ungrasped by the majority must bring them to our aid in determining our attitude towards the many problems of the present day. Our knowledge as to the coming of a great World-Teacher, our knowledge of the truths of karma and reincarnation, our knowledge of the one source of all great religions, our knowledge of the ultimate brotherhood of all that is, our knowledge of the existence of Masters guiding the world, our knowledge of the existence of a path to Their feet: all these truths or any of them must be used in the consideration of even the most commonplace problem the world has now to face. Truth is one, though many-sided, and no part of the truth can be left out of account if we would accurately determine our relation to the difficulties which face us at the present time. As it is, we can know but very little of the truth—but one or two sides of its infinite surface are open to our gaze, and all the more urgent is it that we should use all the little knowledge we have in the effort to know the path of our duty. Whether we be engaged in social, or political, or religious, or any other reconstruction, every truth we know will help us to see our way more clearly;

and we must not make the fatal mistake of imagining that spiritual truths, such as the near coming of a great World-Teacher, have no bearing, say, upon the question of the prohibition of drink or the formation of a non-party Cabinet. Personally, I find that my wisest judgments are those which are based on the relation of everyday things to the greatest truths I know; and when I read in the newspapers of all the changes that are taking place, my own beliefs and opinions are formed after I have related the changes to such knowledge as I possess—to my knowledge of the Coming, to my knowledge of karma and reincarnation, to my knowledge as to the existence of Masters, and so forth.

G. S. ARUNDALE.

SOME FORTHCOMING CHANGES IN "THE HERALD OF THE STAR."

ONE or two announcements have to be made this month as to forthcoming changes in connection with the *Herald of the Star*. July begins a half-year, and the July number has therefore been decided upon as providing a favourable opportunity for one or two important alterations in the "get-up" of the magazine.

The first of these will be a change of paper. From the typographical point of view it is impossible to get a really dignified printed page on the thin, rather shiny paper that we are at present using, and this paper was only selected, in the first instance, as a compromise; that is to say, as a paper which could be used equally for the printing of the letterpress or for half-tone blocks,—though not first-rate for either. Accordingly, next month, the *Herald of the Star* will be printed on a paper of better quality, with a rougher surface; and there is no doubt that readers will not only find it far easier to read, but will be struck by the difference in dignity of appearance which will result from the change. With regard to our half-tone illustrations, these will in future be printed as insets, since it is impossible to print them on a rough-faced paper. But it is hoped that, being in any case of little artistic value, their place may be gradually taken by line work; and this is an end towards which we shall definitely work in our future plans for the *Herald*.

The second change will be a change to another face of type.

The third change, which will doubtless attract the most attention, will be a change of cover. Since the change now proposed will be a radical one, it is well that I should enumerate the reasons for deciding upon it. They are briefly as follows:—(1) The present cover is obviously a failure, and in any case a new design was needed. But (2) something more than a new design is needed, since the supply of special *Herald* blue, which we have hitherto been using, comes practically to an end with the present (June) number and, for reasons arising out of the war, it is almost impossible to match the shade. This difficulty, as many readers will realise, raises the whole question of continuing the blue, since much of the significance of the colour disappears if the right shade cannot be obtained. (3) In any case, however, the question of going on with the all-blue cover had seriously to be considered, since the opinion of every expert who has been consulted on the matter has been that a cover of this kind must, in the eyes of any good judge, at once put the *Herald* out of court as a serious periodical, and must, therefore, if continued, be a constant handicap to the magazine in its endeavour to realise what we feel to be its place and function in the time which is coming. I may add that the Editor of the *Herald* had expressed the same opinion to me some time ago and that it is one which I myself also hold very strongly. We have decided, therefore, from July onwards to have a cover of some neutral tint. In order, however, to preserve the old association of the star and the blue, to which members of the Order of the Star have grown accustomed, there will probably be a small panel, immediately below the title, containing the silver star on a blue ground. In some ways, we think, this will emphasise the blue even more effectively than by having the whole cover coloured blue, and any slight difference in the shade will not be so noticeable. The design for this cover is in excellent hands and, we hope, will prove satisfactory to our readers. One feature of it will be that, in future, the list of Contents will be printed on the outside, and so be more readily accessible.

I cannot conclude without taking the opportunity of expressing the thanks of the *Herald of the Star* to its printers, Messrs. Hudson & Kearns, for the very kind way in which they have met our wishes with regard to these changes,—even at the cost of some inconvenience to themselves and, I have reason to believe, of some pecuniary loss. This, in addition to the excellent work which they have always done for us, and the courtesy which has marked all their dealings with us, places us under a debt of gratitude which I am glad to be able publicly to acknowledge.

E. A. WODEHOUSE, *Sub-Editor*.

BEAUTY AND SENSE-LIFE

By Mary MacCarthy Mann.

As the soul grows strong, perso al sense-life has to go. As he light of the soul grows pu e, the senses are consumed in ts fire. But let us not deny the power, he magic and the beauty of the sens s. Those who deny sense-magic, who wo ld kill sense by annihilation, are most in danger of the senses. The senses re indeed the gateways of the soul; to abuse them is to choke the gateways, l ut not to use them is merely to close th se avenues of communion between the in er and outer worlds. It is not wisdom, i is weakness. They must be rightly use l; and what is the right use of our senses i a supreme question for each one of us, which only each one can decide. Ultimately no one can decide for another as to what is "right" and what "wrong" in the sense-life. That which brings increase of life, "more-ness," is at one stage right. Dissatisfaction and disillusion are the inevitable end of sense-experience. That fact must be bravely faced. Thus, at a further stage, grief and frustration are right, because we learn thereby that the soul is more than its vehicles, the self more than contacts through forms. But still we hunger and thirst after a complete and perfect sense-experience, and ever we seek in new ways to taste the joys of the sense without their sorrows. That which com pels us restlessly to seek for sense enjoy ment (and it is well to admit our longin and our seeking lest we be self-deceive and fall into hypocrisy) is the yearning fo Beauty which is in every heart, in ever thing. And again, let us bravely face thi fact: that this yearning must be satisfied If we so order our lives, individual an social, that there is no play of Beauty i our daily existence, then we must expec to find vice, which oftener than not, is th result of a true craving which has bee distorted and crushed, becoming disease Vice dies before Beauty. True Beaut purifies, sanctifies, and uplifts.

The love of Beauty leads us quickly an safely past the dangers of the senses; fo it raises the senses tenderly by feedin them on pure foods, and slowly makes a more complete renunciation possible, by luring us ever a little beyond the immediately present, the obvious, the objective world. The true artist—in sound, in colour or in form—is one who, tasting deep the sweets of sense-life, synthesises his experience into cosmic expression. Let me give an instance of my meaning. An artist once loved intensely but without wisdom. In the depths of his heart he knew that his love was sullied by unwisdom. But still the lure of the senses drew him on, until he feared to lose the Vision Beautiful, and to sink the greater in the lesser experience. At last he cried out to his Master (the Star in his heart) for help and guidance; and instead of some stern command, these were the words given into his soul:

"Out of the darkness, if it is offered to Me, will come illumination. Do not fear love; fear to forget Me. The seed of love is My seed in your hearts. If you cease to strive, it will grow beautiful, strong and splendid by its own power, which is Mine. Love is eternal, love opens the flood-gates of eternity, and swiftly from the love of one or two flames up the love of many, of all.

"How beautiful is the form of the beloved!—but it is only a shadow upon My perfection. How beautiful is the breath of him who is loved—it is only a sigh from the bosom of Him Who is crucified in many forms. Seek in love perfect discrimination: beyond the beloved, the Lover; beyond unsatisfaction, find supreme expansion; beyond mortal arms, the sustaining of the Immortal; beyond the fire of mortal eyes, the unspeakable flame of the Divine Light.

"Do not fear to love. Fear only to forget."

Here, then, is the secret. If in the midst of sense-life, we can remember the Giver of sense, we are safe. But it must be real remembrance; all pain leads us to real remembrance. We cannot play at these things. If we can remember, the senses are stilled. We are at peace. And we are

EMERSON AS POET

By JAMES H. COUSINS.

[Mr. J. H. Cousins' name is familiar to readers of the Herald both as a Theosophist and as one of the leaders of the Irish school of poets. He has composed many charming volumes of verse, of which the best known are "The Quest," "The Awakening," "The Bell Branch," and "Etain the Beloved"; and a new volume, "Straight and Crooked," has been published within the last few weeks. On the eve of his departure for India, whither Mrs. Besant has invited him to help her with her journalistic work, Mr. Cousins sends us the following article on Emerson as Poet. We are glad to have it, not only because Mr. Cousins has a distinct spiritual kinship and sympathy with Emerson, but because, as he himself remarks, we are apt to think too little of the poetical side of Emerson's work.]

The name of Emerson has become a synonym for essays. Speak the name in the presence of twelve persons of average taste in literature, and in the minds of eleven will open a volume of prose beginning with the statement, "There is one mind common to all individual men. Every man is an inlet to the same and to all of the same"; and ending with the experience, "How sincere and confidential we can be, saying all that lies in the mind and yet go away feeling that all is left unsaid, from the incapacity of the parties to know each other, although they use the same words!"

The twelfth person will perhaps think of a book that makes an excellent piece of furniture, and gives the house, if not the thought and conversation of its inhabitants, a literary touch; and both the eleven and the twelfth will consign the author to the company of the Philosophers, the "devil-spiders" as he himself calls the psychological vivisectors who "are lined with eyes within."

It is curious how this quite erroneous and superfluous dignity of philosophy has been pressed upon Emerson in spite of himself, and in spite of the obvious inference of the mutual destructiveness of the phrases quoted above. It is not beyond a philosopher to fall into contradiction; but the fall would be through oblique and hidden ways: no self-respecting philosopher would push out an alpha that cried aloud against his omega.

The genius of orthodox philosophy is consistency, not necessarily perfectly achieved, but at least solemnly attempted. To Emerson, consistency was the nightmare of small minds. The famous dictum is too well known to call for accurate quotation: it gives with one hand a nasty squelch to the "devil-spiders," and with the other holds out much consolation to the "little minds" who know no difference between involuntary inconsistency and the splendid paradox of those who think outwards from a deeper centre than a system of formulæ. Emerson had every respect for philosophers and philosophies. His utterance against mechanical consistency was no mere glorification of his own non-mechanical inconsistency, or the elevation to a place among the major virtues of a necessity of his temperament: it was the enunciation of his own glimpse into the universal operation of tides and rhythms in all nature, and the perpetual oscillation of the evolving soul of humanity amongst the gathered spoils of its experience in life. It marks him out, not as a philosopher expressing himself within, and in terms of, a system, but as a poet using philosophy. He added much to the philosophy of history in the first essay of his book: he added nothing to the history of philosophy, even though the last essay in his book concerns itself with philosophical terminology.

Emerson is not a poetical philosopher: he is a philosophical poet. He belongs to the small band of singers to whom the revelation of spiritual truth is a normal function, and is not reserved for the ecstatic moment or the purple patch. He is a protest against the dilletante superstition that would have the poet to be a genial shuttlecock of emotion.

Like his great compeer, George Meredith, who declared that he wrote stories in order to be able to afford to write poetry, Emerson has been overshadowed by himself; yet, like Meredith, he never lowered his value of poetry, but set it first in his desire. That this conviction of his own true office in the hierarchy of revealers is well based is shown in the very character of his prose. His essays do not reason, like philosophy: they *state*, like poetry. They move, like poetry. They rise and fall, expand and contract with the pulse of poetry. Indeed, there appears to have taken place in them the process of robbing Peter, the poet, to pay Paul, the prose-writer, for while Emerson's prose is exceedingly poetical, his poetry is very prosy. It is, moreover, often technically defective, as when he rhymes *saw* with *door* even in the very act of declaring the unity of Nature's rhythm and periodicity with the "musical order and pairing rhymes" of the poet.

This is his master-thought, Unity, even though its statement be far from masterly in the artistic sense. Nature to Emerson is God's poem: poetry is man's pathway to union with Divinity. His eye sees

> ". . . through man and woman, sea and star,
> . . . the dance of Nature forward and far."

His ear hears the invisible-inaudible music,

> "Not only where the rainbow glows,
> Nor in the song of woman heard,
> But in the mud and scum of things,
> There alway, alway something sings."

His lips had not, in the incarnation which began in 1803 and ended in 1882, achieved perfect fulness and grace of utterance. That will come in good time. Meanwhile, we have for our edification the spiritual content of his poetry.

Emerson's attitude towards poetry is quite definite. The focal point of his inspiration is not in the physical plane, like the modern Continental schools before the war; nor in the emotional plane, like the bulk of present-day English poetry. It is in the higher mental plane, sufficiently far back to preserve it from intellectual crystallisation, and yet to infuse it with the authenticity of his own spiritual findings through the past embodiments of a long-awakened Consciousness. Thought, therefore, is to Emerson the supreme power in life. The mountain Monadnoc recognises it:

> "For it is on Zodiacs writ,
> Adamant is soft to wit;
> And when the greater comes again
> With my secret in his brain,
> I shall pass. . . ."

But this *thought* is not the Cartesian process. The European philosopher declared: *I think, therefore I am.* The American poet sets the phrase on its head. The Divine Consciousness, of which the human is a phrase, is the only thing in the universe: thought is one of its functions: the thinkings of humanity are not creations of the transient personality, but terminal expressions from within outwards; and their significance is no matter for boasting on the part of the "creator" in sound or form: Nature, in the vedantic sense,—the essential thing in the individual which is at one with universal law—is the inspirer and utterer:

> "In their vaunted works of art
> The Master-stroke is still her part."

Here is no landing of Art for Art's sake! It might have been better for the acceptance of Emerson's poetry if he had suffered some of the narrowness of enthusiasm, if he had worried himself more, and his readers less, over verbal *gaucherie* that a modern schoolboy could correct. Yet, when the shock on ears attuned to the music of Shelley or Tennyson has been passed, familiarity with Emerson's matter breeds contempt for critical nicety merely; a new mental ganglion of interest is created; even the devotee of Swinburne for the manner of his saying may become

also a devotee of Emerson for the thing said; a subtle doubt will quaver in the voice that once with certainty quoted "Beauty is truth, truth beauty," for it will have become apparent that while much that is beautiful in literature is by no means true, much of the truth that is in Emerson's poetry is by no means beautiful. By and by, if a choice were necessary, it is probable that allegiance would be given to Emerson's own declaration,

"Sweet is art, but sweeter, truth."

The creation of poetry is a matter of moods; so also is its appreciation. The lover of one poet only is no true lover of poetry. Constancy here is the sign of unfaithfulness. The true lover will seek Keats to-day for gentleness, and Whitman to-morrow for strength; and when the emotional qualities of the mind have been satisfied, and the soul claims its place in the evolving life, there will come a mood, deeper than strength or gentleness, in which the cry will be heard:

"Give me truths,
For I am weary of the surfaces,"

and the hand will find the book of him who uttered the cry, the book of Emerson's poetry, and in it find truths and satisfaction.

We have already observed that Unity is the master-thought of Emerson. He sees the one-ness of Nature:

"Sea, earth, air, sound, silence,
Plant, quadruped, bird,
By one music enchanted,
One Deity stirred;"

but the inclination of sound and silence links Nature with humanity, in whose consciousness the significance of both exists. All response and interaction mean affinity. We act under temporal and spatial illusion; but the very action is breaking down the illusion; and the personal experiences of

. . . . . "Vision where all forms
In one only form dissolve,"

that are now the possession of a few, are indicators of the race's normal future.

"Substances at base divided,
In their summits are united;
There the holy essence rolls,
One through separated souls."

From such principles as these follows naturally the doctrine of the unity of truth and inspiration, which finds voice in Emerson's poetry. True, an attempt to discover order in the articulate thinkings of the apologist for inconsistency may meet with reprimand; but we must not confuse two quite different qualities.

To be inconsistent we need not necessarily be incoherent: logic along a given line does not necessarily imply uniformity on all levels. Emerson's declaration to the effect that he did not know what argument meant in the statement of truth is not an official renunciation of reason, though it may well appear so to those who regard logical argument as the highest function of the human consciousness. It was simply a declaration to the effect that his utterance sprang from realisation, not from thought; from conception in the deeper life, not from "hences" and "therefores" that crawl along the surface of the mind.

The serpent of ratiocination is the most logical of beasts: every inch "follows" from fang to tail. But the poetry of Emerson stands up with the looseness and inconsistency of a God-like human being, foot and hand in diverse modes, but all cohered in a cerebral function that eludes analysis. From a single premise of Emerson we might argue ourselves into Bedlam; but a tight grip on his central conception of Unity enables us to drop from plane to plane of his thought with sanity. He saw one Life in all lives, and in all their operations. Behind the phenomena of Nature he saw the abstract totality as Plato saw it; behind the phenomena of Consciousness in its diversity of expression in individuals and in systems, he saw one abstract certitude. Hellenism was not all error: Christianity was not all truth; nor *vice versa*, whichever way the logical devotees of either may argue. Both were rooted in Unity.

"Never from lips of cunning fell
The thrilling Delphic oracle;
Out from the heart of Nature rolled
The burdens of the Bible old;
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below."

Between this essential Unity, and its multifarious and diverse expression, Emerson observed a connection of processes, which in science are called the laws of periodicity and rhythm, and in experimental philosophies, like Theosophy, are called the dualities, or pairs of opposites, and reincarnation.

> "Eterne alternation
> Now follows, now flies;
> And under pain, pleasure—
> Under pleasure, pain lies."

This is a universal experience: it is seen in history, and in Nature as expressed in *Monadnoc* and *Sea-shore*: it is felt in the daily life: and the keenest and sincerest questioning is only satisfied by the assumption that the little wave on the surface of life is but a ripple on the great wave of the fuller life, and that impulses in the present have origins in lives far back, and will find their completion in lives ahead.

If Emerson did not say the word "reincarnation," it was probably due to a lapse in favour of the artist's avoidance of dogma. His poem *Brahma* assures us of his familiarity with eastern teachings and something oriental speaks through the opening lines of his ode to Beauty:

> "Who gave thee, O Beauty,
> The keys of this breast,—
> Too credulous lover
> Of blest and unblest?
> Say, when in lapsed ages
> Thee knew I of old?
> Or what was the service
> For which I was sold?"

Elsewhere he says:

> "As garment draws the garment's hem,
> Men their fortunes bring with them,
> By right or wrong,
> Lands and goods go to the strong.
> Property will brutely draw
> Still to the proprietor;"

which is excellent Theosophy, and execrable verse.

In *May-Day* Emerson discloses his vision of evolution, with involution as its background, and limitation as its *agent provocateur*. Space will not permit of quotation. He sees progress as a movement from gross to fine, from objective to subjective. He accepts Destiny, and makes no attempt to wriggle out of it as a concession to human egotism. The *gunas* of the Gita, the qualities of Nature, are the only real operators: human action is a reaction to them; but—and here is the quality that takes all sides in the hoary controversy of Fate and Free Will—the determining factor is within: the responsibility for the deed rests with the spiritual nature, and its source recedes with each step we take towards it, until the long chain of cause and effect is lost in the Absolute.

The teaching of Renunciation as the law of spiritual progress; of Concentration as a means to vision; and the declaration of the ancient doctrine of the genius or Daemon are details of Emerson's poetry that should tempt to further search those students whose eyes are open for signs of the Divine Wisdom coming more fully into literature.

JAMES H. COUSINS.

A SCHEME OF PROVINCIAL SELF-GOVERNMENT FOR INDIA

By Annie Besant.

[All who are interested in the practical preparation of the world for the immediate future should follow the work which Mrs. Besant is now doing in India. India's future and the destinies of that great world-reconstruction, political, social and spiritual, which is shortly to be expected, are far more closely bound up (from the occultist's point of view) than statesmen and publicists suspect; and a very great deal, not merely for Great Britain but for the world in general, depends upon the way in which events shape themselves in India during the next few years.

One of the conditions of a speedy and successful going forward, not only for the British Empire but for the world, is the entrance of India into the ranks of the free and self-governing countries. That this requires the utmost sacrifice of smaller interests to the call of great ideas, on the part not only of English people but of Indians themselves, is evident. The change is one which cannot be carried out without the help of all that is noblest on both sides; and it will require, moreover, the wisest and most farseeing statesmanship to hit upon just that form of autonomy which, while respecting the traditions and the temperament of the East, shall yet be efficient in the face of modern needs.

What type of self-government can be suggested, then, which will meet this two-fold need? The answer given by Mrs. Besant, in the course of her Presidential Address at the recent United Provinces Provincial Conference at Gorakhpur, which we print here, is worthy of the closest study by all who are interested in the question.]

The plan of Self-Government, which I submit to you for discussion, is one which builds up from below, starting with village Panchayats,* going on to successively larger areas, until Provincial Autonomy is secured, and then will come the crowning of the Provincial Parliaments with a National Parliament, while the Parliament of the Empire will be formed of representatives from the constituent and federated Self-Governing Dominions.

India should decide whether she desires a system of Self-Government on the lines which the West is beginning to find impracticable and ineffective, the crude one-man-one-vote plan, which was the early attempt to create a Government by the people, or a more carefully thought-out system, in which knowledge and ability shall not be made of equal weight with ignorance and stupidity.

India, as we can see in her past, has an instinct for Self-Government, and laid the foundation of a true system thereof in the villages, in the Panchayat system. England has fought her way to Self-Government against a feudal system, and has, in her usual hand-to-mouth way, caught up any expedient to widen her electorate, while leaving it fringed with various fancy franchises, plural voting, and the rest, in the endeavour to prevent the equalisation of all heads, be they empty or be they full. The practical genius of the Nation enables her to muddle along amid a mass of incongruities, while her terrible poverty and the continual war between labour and capital, the crises brought about by over-production face-to-face with under-provided workers, the curious way in which the success of the producer entails his starvation, speak eloquently of the error of making the science of Government the one profession for which no training, no apprenticeship is needed.

In 1904, speaking on this subject and pointing to certain difficulties, I said:

Not only do you find difficulties of this kind on every hand, but you also see that in many trades

* Panchayats=Village Councils.

more goods are manufactured than the impoverished people are able to buy. Then there is a glut in the market, and prices go down; the manufacturers refuse to sell below the cost price, and while the clothes are rotting in the storehouses, men, women, and children are walking barefooted and ragged in the streets. They want clothing; the manufacturers want to sell clothing; but they cannot find any way by which to bring together the naked shivering body and the wasting clothes.

India has viewed Government from a wholly different standpoint, and in considering the future it is not statesmanlike wholly to ignore the past. Political arrangements in the past of India aimed at the representation of organic units, linked together for the promotion of general well-being rather than for the creation of power for offence and defence. In the pyramid of the Government, the final Council round the King was formed of representatives of the four castes, and it is noteworthy that the Vaishya,* the producer of wealth and the organiser of industry, was more largely represented than the other three. While it would be absurd to copy a system which has long since perished, some ideas may be usefully gleaned therefrom, for the building of a more perfect form of Democracy than that which obtains in the West. And this brings us to the question which should be discussed in every part of the country, so as to clarify our ideas, and prepare us to place before Great Britain, after the re-establishment of Peace, a clear and definite pronouncement on the Self-Government desired. I submit a sketch, proposed not for acceptance, but as a basis for discussion, and one that we are beginning to discuss in the South. Do we want here a replica of English Self-Government, in the form which England, with the wide extension of the suffrage, is discovering to be unworkable? English politicians of the more far-seeing type are beginning to talk about "devolution," and of providing England with five or six Parliaments, each locally autonomous. But no one has yet ventured to tackle the thorny question of the franchises for these local Parliaments and for the Imperial Parliament. Will the labourer, and the miner, and the docker, and the factory hand, be satisfied to exchange the Imperial franchise for the local one? It is a parlous question.

Why should we plunge into this road which will land us, as it has landed England, in a bog? Devolution is an awkward process, for it takes away what was enjoyed; evolution is natural and easy, for it increases power. Shall we not try to evolve?

The village is the unit, and there suffrage may be universal — the fathers and mothers of the village, above the age of 21 years, form a natural electorate, and they elect the Village Council, dealing with village questions, with matters known to all, on which all can form opinions. That the voter should understand, and be capable of forming an opinion on, the questions which his representative is going to decide is a *sine qua non*, if Democracy is to be aught but a chaos. The Village Council, the revived, modernised, improved Panchayat, would deal with all matters wherein the village is self-contained—sanitation, hygiene, village co-operation, wells, irrigation, tree-planting, elementary schools—though here comes a link with the outside—workshops, disputes, suits up to a certain value, internal roads, etc. Meanwhile, a knowledge of the three R's, and of some geography—geography of the district at least—should be necessary for membership in the Village Council, but knowledge of village life and village needs is a more important qualification.

In the towns there should be a group of Ward Councils, in which universal suffrage should equally be the rule, the electors being over the age of 21; and the Ward Councils should be responsible for the smaller matters now so much neglected: elementary schools, scavengering, sanitation, prevention of the adulteration of food-stuffs, street water-standards, troughs for horses and draught-cattle, etc.

Taluq* Boards in the country and Municipalities in the towns below a certain

* Vaishya=the third, or merchant, caste among the Hindus.

* Taluq=a Rural District.

population would be the second grade of Councils, and these should be elected by the first-grade Councils, and by all men and women in the area who had reached a certain standard of education, and had attained a certain age, say, 25. They should have charge of secondary and high schools, model farms, technical institutes, markets, electric power installations, and such part of the administration of roads, lighting, etc., as may be handed over to them by the District Boards, and should form a kind of court of appeal when any wrong or lapse of duty occurred in the Village Councils.

District Boards and Municipalities of towns above a certain population would form Councils of the third grade. These again would be elected by the Councils of the second grade, and by all men and women over the age of 30, who had reached a certain educational standard. Roads, local railways, colleges—including agricultural and technical as well as arts and sciences—the general supervision and fixing of localities for large markets, agricultural and technical shows, etc., the fixing of the proportion of money to be raised by local taxation in each subdivision, would be some of their duties.

Above these come the Provincial Parliaments, to be elected by Councils of the third grade and by all men and women over 35, who have reached a certain educational standard. The provincial University or Universities, provincial railways, and all the larger concerns of provincial life would come under their administration.

Above these would be the National Parliament, controlling all National affairs, post, railways, army, navy, etc. The electorate there would be the Provincial Parliaments, and men and women over 40, of University or equivalent educational standard.

Thus might complete Self-Government come about, built from below upwards into a secure and stately edifice. The administration of Justice is not here dealt with; the appointment of Judges of all ranks should probably come from above downwards, in order to secure independence of the immediate local authority, always a menace to the Bench. We have seen in the United States the degradation of Justice which has arisen from bringing the Judiciary under popular control.

The qualification of members of Councils of each grade should be generally: (1) Knowledge—proportionate to the Council entrance to which is sought, the educational qualification being higher than that of the electors; (2) High moral character; (3) Experience of administration in a lower grade Council, or some public body, large business concern, or equivalent; (4) Age.

Conviction of an offence involving moral turpitude should be a disqualification either for the exercise of the franchise or for membership in a Council. Whether this should be for a term of years, or for life, is a matter for consideration, and might form part of the sentence.

While conviction should be a disqualification, high moral character should be a necessary qualification. It is sometimes said that a man's private life is no concern of the State, and it is true that anything like a moral inquisition is detestable. But a man's neighbours, his community, know his general character, and respect or distrust him according to their knowledge. His bearing among his fellows, his uprightness, his honour, his candour, his magnanimity, all these are known, and win public trust. No amount of anonymous abuse or journalistic malice permanently shake public confidence in a person whose character is unblemished, though they may cause a wave of prejudice. No illustration shows this better than the case of Charles Bradlaugh, whose atheism was used to connote moral wrong. He triumphed over all slander because it had no real ground. S. Paul once asked as to a bishop: If a man cannot rule his own household, how should he rule the Church of God? and the argument is valid. If a man is untrustworthy in his private life, how shall he be trusted in public affairs? A man is a unit, and he cannot be divided into water-tight compartments.

Some experience in administration is needed before large public affairs can be well dealt with. A man must not experiment with public business on a large scale without experience on a smaller.

As regards age, we may tentatively place it at five years above the minimum age of the elector; but it may be that this should not be laid down at all. A wise youngster is better than an old fool, and minds and souls do not match bodies in their age.

Such is a very rough outline of a scheme, intended only to serve as a basis for discussion. I believe that this question should be brought before all political organisations of this country, and should be thoroughly debated from every point of view. Thus only can a satisfactory and workable plan be arrived at, each stage being taken up and worked out in practice as the foundation for the next. The Village Councils should be instituted at once; the constitution of the present Taluq Boards should be reformed immediately, and that of District Boards should quickly follow, both being made entirely elective. Then, when the War is over, steps should be taken to establish Provincial Autonomy, and the time for the establishment of a National Parliament fixed.

Dealing only with India, I have not touched on the Imperial Parliament, above all the Self-Governing units, federated into an Empire. The post, army, and navy, spoken of above, would link on to the Imperial organisations.

It is remarkable that the Panchayat system has been winning its way during the last twenty years, and that many forces are contributing to its extension. It has been experimented upon in Behar by private initiative with some success. Patiala has experimented with it. Dewas has established it effectively. The Co-operative Movement, wherever it spreads, establishes a Panchayat for the management of its local affairs, and these Panchayats offer nuclei for fuller village organisations. In the Madras Presidency Panchayats have been established by Government for forest management; it is proposed by a non-official member to establish them for the control of irrigation. They do well wherever they are tried, and are notable signs of the time, indicating the basis on which Indian Self-Government should be erected.

But, as I have said, I offer this scheme only as a basis of discussion, not for adoption as it stands. It was indicated in 1904, and I have written from time to time paragraphs on it as opportunity offered, as when, on the question of Irish Home Rule, I objected to it save in conjunction with English and Scotch Home Rule, and an Imperial Parliament representing all constituent Nationalities. I merely note this as proof that the idea is not, with me, a new one; and last year in England, submitting it to an eminent public man, he was attracted by its main characteristic, of demanding more knowledge as a qualification for further-reaching power.

The immediate practical steps are the establishment of Panchayats everywhere, the substitution of election for nomination in Taluq and District Boards and Municipalities—in all Local Governments; the election of all members of Legislative Councils, with the temporary—only temporary—acceptance of an irremovable Cabinet, leaving the power of the purse in the hands of the Council, and therein the refusal of Supply, which brings the Cabinet virtually under the control of the Assembly. The refusal of Supply was the chief weapon by which the power of the Commons of England was established. This is but a transitional step towards a Government responsible to the people, a step which, I am inclined to think, is an inevitable stage on our way.

At any rate I would submit this to your consideration, suggesting that our Congress Committees should organise full discussions over the areas in which they act, thus educating public opinion, and finally formulating a decision which may go to the Paramount Power with the weight of the Indian Nation behind it. We ask not for complimentary phrases, but for justice, embodied in deeds.

ANNIE BESANT.

formerly Under Secretary of State for India, thus pays tribute to his life and work: "We have lost the outstanding figure in the great transition stage of modern India; a man whose abilities brought him to the forefront, and whose sense of right forced him into controversies of which we have not yet seen the end. But the value of a life and personality such as his—a record of single-minded devotion to an unselfish ideal and of ceaseless labour in its service over an almost unlimited field of activity—stand above and apart from all controversy. One of the many remarkable characteristics of Mr. Gokhale was the degree to which he was able to combine enthusiasm for reform with a patient industry not too often found in close association with the first quality. If any illustration of his way of setting to work were needed, we turn most naturally, perhaps, to his visit to South Africa, the effects of which, in view of what has since happened, may well be said to be incalculable. His mind possessed the qualities ascribed to statesmanship without ever losing the fire of its enthusiasms or its warm human interests. We feel that his loss touches deeply not only India, but the Empire, and the whole world of men whose thoughts move in harmony, whether they know it or not, with the spirit of the brotherhood of "the Servants of India."

It was in the "Servants of India Society," alluded to in these words by Mr. Montague, that Mr. Gokhale incorporated most definitely and concretely that spirit of the Religion of Service which was the keynote of his life. The Society was established at Poona in 1905, its object being "to create amongst the people, by example and by precept, a deep and passionate love of the Motherland seeking its highest fulfilment in service and sacrifice; organising the work of political education and agitation and strengthening the public life of the country; promoting relations of cordial good-will and co-operation among the different communities; assisting educational movements, and the elevation of the depressed classes."

The following is the sevenfold vow of admission to its ranks.

Every would-be Servant of India promises:—

1. That the country will always be the first in his thoughts, and that he will give to her service the best that is in him:
2. That in serving his country he will seek no personal advantage for himself:
3. That he will regard all Indians as brothers, and will work for the advancement of all, without distinction of caste or creed:
4. That he will be content with such provision for himself and his family, if he has any, as the Society may be able to make, and that he will devote no part of his energies to earning money for himself:
5. That he will lead a pure personal life:
6. That he will engage in no personal quarrel with anyone, and will watch over its interests with the utmost zeal, doing all he can to advance the work:
7. That he will never do anything that is inconsistent with the objects of the Society.

To sum up in Mr. Gokhale's own words: "Love of country must so fill the heart that all else shall appear as of little moment by its side." In this Society, more than in anything else, perhaps, he left the legacy of his ideals, a legacy for his own generation and for generations to come.

"What is his greatest gift and his highest glory? Not his public labours and political wisdom, great as those were. Not his fine intelligence, his knowledge and faculty of expression, or even the unwearied devotion that he gave to the causes with which he was identified. But the high and radiant spirit of the man behind the work. For the India of to-day and to-morrow, the character of Gopal Krishna Gokhale is an everlasting possession."

HARENDRA N. MAITRA.

WITH THE RED CROSS IN FRANCE

By G. Herbert Whyte.

(*Continued from page 221.*)

[Mr. Whyte here concludes his moving account of his experiences as a worker with the Red Cross in France during the early days of the War.*]

CHAPTER III.

In a Pottery at Montereau.

IN a few days we were installed and ready in the Majestic Hotel, Avenue Kleber; but for several days we waited and no wounded came to our empty beds.

We heard that at Montereau, some seventy-five kilometres south-east of Paris, and an important railway junction, many trains with wounded were passing every day, going southwards from the Marne battlefields, and that there was a big hospital with a pottery behind it, wherein we could work.

On September 13th a party of about sixteen started out, leaving behind only six dejected nurses who could not go because they had just been inoculated against typhoid, and so had to keep quiet. Some of us went by train, others by motor. I went in the car and had an insight into the complex business of getting permission from the military authorities to go outside the gates of Paris. First we had to go to the Hotel de Ville for police formalities, and then to the Boulevard des Invalides, where we lined up beside dozens of other cars also waiting for permits. By three o'clock, having been at it since about ten, we obtained the necessary papers, and started for Montereau.

Even then we were more fortunate than I was on a subsequent occasion, when, wishing to go by car to Orleans, I called at the Invalides at eleven o'clock and found that the one and only person competent to sign the papers had gone to lunch, and would not be back until 2.30!

Montereau is a pleasant enough little town; the broad current of the Seine flows through it with a fine bridge across it. In a square, surrounded by trees, there is a big equestrian statue of Napoleon, in the main street there is the Hotel du Grand Monarque with a room wherein the great man slept on his way to Paris, and round the corner a rather fine old church with a piece of it cut off to make more room for the street.

Our people were already at work in the station when our motor arrived. Here we found some cattle trucks drawn into a big goods siding and a huge shed which had been transformed into a dressing station. French and English workers were busy, soup, coffee and bread were laid out on benches, dressings and bottles were collected on a rough table in the middle, heaps of straw lay about near the walls. The smell of anæsthetics and iodoform filled the place. We were told off for duty at the temporary hospital in the town, and so went off there forthwith.

Behind the hospital we found our temporary quarters. A big hole had been knocked in the wall between the hospital and the adjoining *faiencerie* or earthenware factory, and planks laid down to make the way smooth. After going along a passage and passing some outbuildings, the way opened into a wide cobbled street with gutters at the side, between two stone-built factory buildings. No work was going on as the workmen had been called up and a big Red Cross flag flew

* By an error Mr. Whyte was described last month as Manager of the Theosophical Publishing Society. The Manager, of course, is Miss Ward, under whom Mr. Whyte has worked for many years.

SIX GREAT PICTURES.—III.

Annotated by ALFRED HITCHENS.

(V.) *The Madonna di San Sisto,* by Raphael. — Gifted with extraordinary facility of invention, which in later periods tended to carry him over the boundary line of probability into extravagance, Raphael's compositions are full of an easy flowing rhythmic line, harmonious, balanced and graceful. His quick appreciation enabled him to profit much in line and form from the mighty style of Michael Angelo, which, blending with his own particular graciousness of feeling, was productive of a style that has placed his works at the pinnacle of artistic fame. Among Raphael's many great pictures the one now selected is perhaps the best known, viz., *The Madonna di San Sisto.*

The veils of the physical world have been parted and we see the Holy Mother and Child,—eternal symbols of cosmic mysteries,—standing on the clouds of heaven and surrounded by cherubim. The Madonna in all the glory of proud motherhood holds in her arms the Infant Christ, whose form and expression bespeak the divinity within as with wide-eyed, almost commanding glance he gazes in front. The figures on either side of the central group lead the eye to the apex of a triangle, and may be taken to typify man and woman, those two halves of mankind for whose salvation the Holy One came forth. That of the Pope St. Sixtus, as representing the Church militant, gazes with devotion at the young Head of the Church, while pointing outward to the waiting world; and to the right St. Barbara kneels with modest downcast eyes, as if conscious of the dignity and crown of all motherhood, to which one of her sex had given birth. Below two cherubs look upward, lost in wonder at the mystery of God made man,—"which things the angels desire to look into."

SPIRITUAL HEALING.

Q. *What do you mean by spiritual healing?*

A. *I mean that method of healing which seeks to be a channel through which the Divine Life may quicken the soul of the patient, and, if God so will, purify his soul and heal his body.*

Q. *Does spiritual healing as defined in the last answer forbid other methods of healing?*

A. *No; it recognises that God works by many methods, and only points out that the human agent must in all strive to act from pure motives.*

Q. *What is the object of spiritual healing?*

A. *Primarily to convey to the soul of the sufferer an influx of spiritual life.*

Q. *What are the conditions required on the part of the healer?*

A. *A clean soul, great compassion, and a love which transcends the bounds of self-interest.*

Q. *What is meant by a clean soul?*

A. *A soul which is free from all elements of self-seeking, from the love of personal power, gain or fame; and, in general, from all that ministers to the gratification of the separated self.*

Q. *What do you understand by the term* SUGGESTION?

A. *I understand by* SUGGESTION *the influence of one created spirit on another. Where this takes place in such way as to prevent the patient from seeking the grace of God for himself, it is unlawful and dangerous; when it tends to lead him to the Great Healer it is healthy and lawful.*

Q. *Does the spiritual healer seek the Divine help by placing himself as a medium in a state of passivity?*

A. *No; he seeks always to keep himself in a positive state of calm, poised in great peace, willing to be a channel of blessing only.*

Q. *Does the spiritual healer regard Evil as non-existent?*

A. *He holds that Evil has a relative but not an absolute existence.*

Q. *How does the method used by the spiritual healer differ from prayer?*

A. *It does not differ from prayer, when prayer is at its highest, as "the ascent of the soul towards God."*

A Catechism published by the Guild of the Mystic Quest.

SYSTEMS OF MEDITATION

III. BUDDHIST JHÂNA.

By W. LOFTUS HARE.

[Last month Mr. Hare dealt with the great Yoga systems of Hinduism, tracing their historical development through three well-marked phases, I. The Upanishad philosophy, II. The Sankhya system, and III. The final fixation of the principles of Yoga in the Yoga Sutras of Patanjali. Each phase was shown to have been the natural outcome of that preceding it, the whole series culminating in the highest form of Yoga, namely, that of Raja Yoga, as set forth in the Bhagavad Gita; so called because it was the king of all others. Many details as to actual Yoga practices in these different schools were quoted from the voluminous Sanscrit literature on the subject.
This month Mr. Hare passes on to the consideration of the contemplative side of Buddhism.]

I. BUDDHISM AND BRAHMANISM.

TO say that the Buddha and his followers maintained a friendly attitude towards the religious systems in vogue in India at the time of the rise of the new faith is true enough, for toleration of other people's opinions has always been a feature of the disciples of the Sakya sage; but to infer from this friendliness any close similarity or agreement in philosophic doctrine would be quite a mistake.

Speaking generally, all branches of Brahmanism, founded on the Vedic scriptures, their commentaries and the Upanishads, accepted the following ideas: that the soul of man (*âtman*) was immortal, having passed through the almost measureless periods of *Samsâra* or "wandering"; that this journey was dependent upon deeds done in the body, which deeds were estimated as the determining factors in the destiny reaped by each individual. The ultimate aim of life was emancipation (*Môksha*) from this Samsâra, a goal which, by great efforts, man could reach at last. All religious discipline, therefore, whether primitive or exalted, had as its purpose the hastening of that day of deliverance. Naturally, and as already explained in my article on Yoga, conceptions as to the nature and the end of life varied considerably in the different philosophies, and consequently the disciplines built up were in the same degree different from one another. I will attempt to give in tabular form a parallel of the main corresponding or conflicting conceptions of early contemporary Brahmanism and Buddhism.

BRAHMANISM.	BUDDHISM.
1. The Doctrine of Brahman	(absent).
2. The soul	(absent).
3. Karma (the significance of deeds)	Karma Dependent Origination
Samsâra (transmigration)	Samsâra
Maya (illusion)	Avidya (ignorance)
6. Môksha (emancipation)	Nirvâna
7. A general similarity of ethical outlook	
8. Tapas (asceticism)	The Middle Path
9. Yoga (inner discipline)	Effort Attentiveness Concentration (*Jhâna*)

It may be said in respect of (1) that the Buddha either discountenanced, ignored or opposed such a doctrine; that (2) he taught the non-existence of the soul; that in respect of (3) and (4) he materially modified the contemporary views. With regard to (5), (6) and (7) there is a fairly close

parallel under different terminology. (8) Extreme asceticism was rejected along with indulgence, and the "middle path" proposed and defined. (9) The Buddhist equivalent to Yoga is the subject of the present article.

II. Philosophic Background.

I shall now ask my readers to endeavour to transport themselves in time and space to India of the fifth century before an era and to *remain there* while reading the following pages! I say this because I regard it as so entirely important that we should realise the kind of society into which the Buddha appeared, the life-ideal that he put forward, and the philosophic background behind his practical teaching. If we do this, the systems of meditation referred to will be more readily understood and appreciated.

The Buddha appeared in the midst of an already ancient and by no means decadent civilisation founded by the Aryan race on the basis of an earlier social order of a more primitive character. Historical research points to great material prosperity, well established customs and a general ease derived from the fertility of nature. Philosophy and religion were held in great respect by the rulers and people alike of the large states of the Ganges and the Punjab. The doctrines of the Upanishads had expressed strongly the sense of the unity of life, and the prevailing tenderness towards life was illustrated by the doctrines of *ahimsa* or "non-injury," while the numerous orders of ascetics had both preached and practised "detachment" from life as a means of liberation from *Samsâra*.

The discourses of the Buddha make it clear to us that in turning round upon, analysing and criticising the great civilisation of which he was a member, he was doing no strange or unusual thing; but what indeed was remarkable about his work was his thorough, orderly and scientific procedure: and this was but one expression of his rich and beautiful character.

What, then, was the Buddhist analysis of all life, of which the civilisation I have attempted briefly to describe was but a transitory phase? By way of answer to this question I shall present dogmatically and without argument or *apologia* what I believe to be the Buddhist analysis: this will be my "philosophic background" for the system of meditation I am about to explain.

> Whether Buddhas arise or whether Buddhas do not arise, it remains a fixed and necessary constitution of being that all its constituents are transitory (*anicca*), subject to suffering (*dukkha*), and lacking in an ego (*anatta*). Nine facts a Buddha discovers and masters, and when he has discovered and mastered them he announces, teaches, publishes, discloses, minutely proclaims and makes it clear that all the constituents of being are transitory, subject to suffering and without an ego.
>
> —(*Anguttara Nikâya III.*, 134, 1.)

The second of the above-named "Three Characteristics" of existence coincides with the first of the "Four Holy Truths" which are stated and elaborated throughout the Buddhist writings; the following is a typical passage:

> The Perfect One, at Isipatana, in the deer park at Benares, has established the supreme kingdom of Truth, and none can withstand it—neither ascetic or priest, nor invisible being, nor good nor evil spirit, nor anyone whatsoever in all the world; it is the making known . . . of the Four Holy Truths. What are these four Holy Truths? The Holy Truth of *suffering*, the Holy Truth of the *cause* of suffering, the Holy Truth of the *cessation* of suffering, the Holy Truth of the *path* that leads to the cessation of suffering.
>
> —(*Majjhima-Nikâya*, 141.)

The fourth Holy Truth is, in turn, elaborated into the Aryan Eightfold Path which is the statement of the Buddhist life-ideal and the ethic formulated by the founder. It is succinctly stated in the following passage:

> To abandon oneself to Sensuality, to the base, the common, the vulgar, the unholy, the harmful, and also to abandon oneself to self-mortification, to the painful, the unholy, the harmful—both these extremes the Perfect One has rejected and found out the Middle Path which makes me loth to see and to know, which leads to peace, to discernment, to enlightenment and to Nirvâna.
>
> —(*Samyutta-Nickâya V.*)

The path has eight branches which fall into three divisions :

1. Right Understanding	I. Paññâ, Enlightenment
2. Right Mindedness	
3. Right Speech	
4. Right Action	II. Sîla, Morality
5. Right Living	
6. Right Effort	III. Samâdhi, Concentration
7. Right Attentiveness	
8. Right Concentration	

III. The Relation of Meditation to Conduct.

Before giving details of the practice of meditation employed by the Buddhists, I wish to make clear the close cohesion of the various parts of the life-ideal. The *eightfold* path does not mean that there are eight *successive* steps, the first being right understanding. The fact is, the advance should be *simultaneous* in all the eight elements of the path; and each one strengthens the other. I cannot do better than quote the beautiful words of the Suttas, explaining the relation between understanding, morality and meditation. The two passages are from Professor Rhys David's translation :*

(*a.*) For wisdom is purified by uprightness, and uprightness is purified by wisdom. Where there is uprightness, wisdom is there, and where there is wisdom, uprightness is there. . . . Just as one might wash hand with hand or foot with foot, even so is wisdom purified by uprightness and uprightness by wisdom.

—(*Saradanda-Sutta*, 21.)

(*b.*) Now, it was while the Blessed One was staying there at Râjagaha on the Vulture's Peak that he held that comprehensive religious talk with the brethren, saying : "Such and such is upright conduct (*sîla*) ; such and such is earnest contemplation (*samâdhi*) ; such and such is intelligence (*paññâ*). Great becomes the fruit, great the advantage of earnest contemplation, when it is set round with upright conduct. Great becomes the fruit, great the advantage of intellect when it is set round with earnest contemplation. The mind set round with intelligence is quite set free of Intoxication, of Sensuality, of Becoming, of Delusion, and of Ignorance.

—(*Mahâ Parinibbâna Suttanta I.* 12.)

As I wish to dispose of philosophic considerations before I enter upon a discussion of the technical methods of Buddhist meditation I will add to the authoritative statements just adduced my own view as to the place which Buddhism occupies in relation to preceding and contemporary systems. We have learned already to regard the Upanishad and Gitâ doctrines as belonging generally to what is called *Idealism* ; that is to say, the phenomenal world and the bodily life were endowed with a very shadowy reality, so shadowy, indeed, that the Vedantists called them *Maya*, illusion. For them the only reality was Brahman. We have seen also that the Sânkhya philosophy (older, by about a century, than Buddhism) fell from that difficult and lofty height into granting equal reality to the soul and to the world. Brahman disappeared from its view. Buddhism goes a step further than the Sânkhya and lets go the soul also. We may well ask, in reference to what is left : is it real or unreal ? In spite of later developments in the direction of idealism and mysticism I am disposed to regard the Buddha's teaching as more inclining to the Sânkhya than the Vedanta view of the world. Though impermanent and constantly changing, what is left is real, and the truth about it must be mastered by means of the doctrine and discipline offered by the Buddha. There is one important proviso, however, which qualifies the statement as to the reality of the world : all is covered, as it were, by a thick cloud of Ignorance (*Avidya*) which so befogs man's vision that he cannot see the truth until he makes the necessary effort.

Without beginning or end, Brothers, is this Samsâra. Unperceivable is the beginning of beings buried in *blindness*, who, seized of craving, are ever and again brought to new birth and so hasten through the endless round of re-births.

—(*Samyutta-Nikaya XIV.*, 1.)

* The English equivalents for the Pâli terms vary according to the translators ; I therefore give here a parallel to avoid confusion.

Paññâ = Enlightenment, understanding, intelligence, wisdom.

Sîlâ = Morality, upright conduct, right action.

Samâdhi = Concentration, meditation, earnest contemplation.

I warn my readers against supposing that the word *samâdhi* in the Buddhist philosophy bears the limited and technical significance it carries in the Yoga system.

Meditation is part of the effort to escape from this *Samsâra*, this *Avidya*, by becoming *enlightened*.

IV. Right Effort.

The general principle of action proposed in Buddhist discipline is that every *action* should be a *deed*; unconscious activity is to be avoided, and its realm invaded by the will. The disciple is to be "mindful and self-possessed." The following words of the Master illustrate the idea:

> Let a Brother be mindful and self-possessed; this is our instruction to you. . . . Herein a Brother continues so to look upon the body that he remains strenuous, self-possessed and mindful, having overcome both the hankering and dejection common to the world. . . . He acts in full presence of mind whatever he may do, in going out or coming in, in looking forward or in looking round, in bending his arm or in stretching it forth, in wearing his robes or in carrying his bowl, in eating or drinking, in masticating or swallowing, in obeying the calls of nature, in walking or standing or sitting, in sleeping or waking, in talking or in being silent.
>
> —(*Mahâ Parinibbâna Suttanta II.*, 12, 13.)

This is necessary in order that he may make the Four Great Efforts: to avoid evil thoughts; to overcome evil thoughts that have arisen; to develop good thoughts and to maintain good thoughts that have arisen. I will quote two passages illustrative of the third great effort:

> The disciple begets in himself the will to overcome evil, unwholesome things that have arisen, and summoning all his strength, he struggles and strives and incites his mind. He does not allow a thought of greed, anger or delusion that has arisen to find a foothold; he suppresses it, expels it, annihilates it, causes it to disappear.
>
> —(*Anguttara-Nikâya IV.*, 13, 14.)
>
> . . . . or, with teeth clenched and tongue pressed against the palate, he should suppress these thoughts with his mind; and in doing so, these evil, unwholesome thoughts of greed, anger or delusion will dissolve and disappear, and the mind become settled and quiet, concentrated and strong.
>
> —(*Majjhima-Nikâya XX.*)

My space does not permit me to refer to the various mental and bodily processes involved in overcoming evil thoughts, but the second of these passages refers to one of five methods employed.

V. Right Attentiveness.

I view the seventh link on the path as being an effort to interpret all the phenomena of experience in accordance with reality. The meditation now to be described passes in formal review (1) the body and its functions; (2) sensations; (3) mental processes, and (4) all external phenomena. Its object is clearly to provide a constant means of recollecting the exact significance of things and of not being misled by them into straying from the path. It is a rigid analysis in which, one by one, every experience of daily life is examined with scientific precision so that the whole aggregate may be contemplated as what it really is. The Buddha regarded this exercise of the greatest importance as the opening passage makes clear:

> There is but one way open to mortals for the attainment of purity, for the overcoming of sorrow and lamentation, for the abolition of misery and grief, for the acquisition of the correct rule of conduct, for the realisation of Nirvâna, and that is "the Four Foundations of Attentiveness."
>
> And what are the four?
>
> The Disciple lives, (1) as respects *the body*, observant of the body, a strenuous, conscious, contemplative, and has rid himself of lust and grief; (2) as respects *sensations*, observant of sensations, strenuous, conscious, contemplative, and has rid himself of lust and grief; (3) as respects *his mind*, observant of the mind, strenuous, conscious, contemplative, and has rid himself of lust and grief; (4) as respects *the elements of being*, observant of the elements of being, strenuous, conscious, contemplative, and has rid himself of lust and grief.
>
> And how does a disciple live, as respects the body, observant of the body? (*a. The contemplation of the breathing.*) The disciple, retiring to the forest, or to the foot of a tree, or to an uninhabitated spot, sits him down cross-legged with body erect and contemplative faculty intent, and contemplates his inspirations and his expirations, and in making a long expiration thoroughly comprehends the long expiration he is making, and in making a short expiration thoroughly comprehends the short exspiration he is making, and in making a short inspiration thoroughly comprehends the short inspiration he is making; and thus he trains himself to be conscious of all his inspirations, and trains himself to quiet his expirations, and his inspirations.
>
> Just as a skilful turner in making a long or a short turn of the wheel thoroughly comprehends

what he is doing, so a disciple, in exactly the same way thoroughly comprehends his respirations.*

—(*Digha-Nikaya XXII.*)

(B. *The contemplation of sensations.*)

In precisely the same way, having consciously reviewed the bodily functions, the disciple contemplates his sensations, its aim being to estimate them as sensations only and not to be moved by them one way or the other. I will quote a short passage from the same Sutta:

And how does a disciple live, as respects *sensations*, observant of sensations?

In experiencing a pleasant sensation he thoroughly comprehends the pleasant sensation he is experiencing, and in experiencing an unpleasant sensation . . . an indifferent sensation . . . . an interested and pleasant sensation . . . . a disinterested and pleasant sensation . . . . an interested and unpleasant sensation . . . . a disinterested and unpleasant sensation . . . . an interested and indifferent sensation . . . . a disinterested and indifferent sensation thoroughly comprehends the various sensations he is experiencing

(C. *On Cemeteries.*)

The mind and the elements of being are analysed by the same process; I will add also what may seem a somewhat morbid topic, a specimen of the "Cemetery Meditations." Its purpose, however, will be quite clear without explanation:

But again, if perchance a disciple sees in a cemetery a decaying body one day dead, or two days dead, or three days dead, swollen black, and full of festering putridity, he compares his own body, saying, "Verily, my body also has this nature, this destiny, and is not exempt."

(D. *The goal.*)

The Sutta from which I have quoted ends with the following remarkable promise of perfect enlightenment in this life, or liberation from *Samsâra.*

Any one who for seven years shall thus practise these Four Foundations of Attentiveness, may expect one or the other of two results: either he will attain to perfect knowledge in this present life, or . . . at death, to never returning when this present life is ended.

But setting aside all question of seven years . . . . six years, . . . five years, . . . four years, . . . three years, . . . two years, . . . two years, . . . one year, . . . seven months, ... six months, . . . five months, . . . four months, . . . three months, . . . two months, . . . one month, . . . half month, any one who for seven days shall thus practise the above Four Foundations of Attentiveness, may expect one or the other of the two results: either he will attain to perfect knowledge in this present life, or to never returning when this present life is ended.

VI. Right Concentration.

It is scarcely necessary to remind the reader that the aforementioned *effort* and *attentiveness* are intended to produce two kinds of fruit; namely, a higher degree of morality and a higher degree of knowledge. Right concentration carries these to the highest pitch of perfection, and the result is a penetrating insight which may be regarded as the goal of all effort. Its nature is not *conceptual* but *perceptual.* The Arhat *sees* the cosmos as it really is, thus passing above all theories and ideas.

I shall now attempt to explain the stages that still remain, but I shall be compelled to enter upon a short critical digression in order to make clear the nature of the Four *Jhânas.* The Pali word *jhâna* equals the Sanskrit word *dhyâna,* which, as my readers will remember, was limited in the Yoga system to the significance of "the unity of the mind with its object." The word *Jhâna* occurs continually in Pali literature, and is variously translated, "meditation." "trance," "rapture" and "high ecstasy." It is worth while going to a little trouble to find out the true meaning of a term so often and so honourably used. There is no doubt that it was pre-Buddhistic in its origin, and was incorporated in this system by the Master by an act of courtesy, which is historically recorded.

Nothing is more delightful than the deft and delicate manner in which the Buddha always puts his interlocutors at their ease by assuming in them perfect sincerity; he sought to find the points of agreement and to elevate his questioners to their ideal aspect. He does not tell the Brahmin

* The reader will notice how entirely different this exercise is, both in nature and purpose, to the Yoga *Prânâyâma* described in my last article.

that he has come to overthrow caste and reduce all to the level of the sudras, but, by investing the position with the highest moral significance, he draws the conclusion "that the *true* Brahmin is not so by birth but by wisdom." To the aspirant of union with Brahmâ he does not preach the non-existence of the Deity, but by skilful and friendly discourse secures an adherent to his *Dhamma*: "Verily, *this*, Vâsettha, is the way to a state of union with Brahmâ."

In one of the most famous Suttas we are told of a discussion among non-Buddhists as to the precise content of Nirvâna. A hedonist naturally declares for sensual pleasure. He says:

> Whensoever the soul, in full enjoyment and possession of the five pleasures of sense indulges all its functions, then that soul has attained, in this visible world, to the highest Nirvâna.
>
> —(*Brahma-jala Sutta* 20.)

Then follows a very valuable though formal discussion. The critic of hedonism denies this and affirms that the highest bliss consists in the *jhâna* (withdrawal, rapture, ecstasy) from sensuous delights into the "state of joy and ease born of seclusion," accompanied by ratiocination. The critic of reasoning denies this and points to a higher *jhâna* "without reflection and investigation"; the critic of emotion condemns the striving for joy and points to a still higher *jhâna* consisting of "ease and serenity." The critic of ease advocates a *jhâna* in which both ease and pain, both joy and grief are transcended.

I think it would not be impossible to identify some of these views with teachings of the Buddha's predecessors and contemporaries. At any rate, having heard what they say, he summarises their views, *adopts their terms* and puts a new content into them. The passage which I shall now quote, is, I think, the source for all the references to the "Four Jhânas" in the Buddhist writings.

(A. *The Four Jhânas.*)

74.—But when Lust, Anger, Laxness, Restless Brooding and Doubt have been put away within him, he looks upon himself as freed from debt, rid of disease, out of jail, a free man and secure;

75.—And gladness springs up within him on his realising that, and joy arises to him thus gladdened, and so rejoicing all his frame becomes at ease, and being thus at ease, he is filled with a sense of peace and in that peace his heart is stayed.

75A.—Then estranged from lusts, aloof from evil dispositions, he enters into and remains in the first Jhâna (Rapture)—a state of joy and ease born of detachment * reasoning and investigation going on the while. His very body does he so pervade, drench, permeate, and suffuse with the joy and ease born of detachment that there is no spot in his whole frame not suffused therewith. . . .

77.—Then, further, the Bhikkhu suppressing all reasoning and investigation enters into and abides in the second Jhâna, a state of joy and ease, born of serenity of concentration, when no reasoning or investigation goes on—a state of elevation of mind, a tranquillization of the heart within. . . .

79.—Then, further, the Bhikkhu, holding aloof from joy, becomes equable (*upekhako*) and mindful and self-possessed; he experiences in his body that ease which they talk of when they say: "The man serene and self-possessed is well at ease," and so he enters and abides in the third Jhâna. . . .

81.—Then, further, the Bhikkhu, by the putting away alike of ease and pain, by the passing away alike of any elation or dejection, he had previously felt, enters into and abides in the fourth Jhâna, a state of pure self-possession and equanimity without pain and without ease. And he sits there so suffusing even his body with that ease of purification, of translucence of heart, that there is no spot in his whole frame not suffused therewith.

—(*Brahma-jala Sutta* 74–81.)

(B. *The Four Infinite Feelings.*)

We must not think that these high states realised by the meditator are for himself alone. It is quite true that Buddhism lays emphasis on giving welfare for oneself, but this is for very profound reasons connected with the law of *Karma* and "dependent origination." The more that an aspirant realises happiness in himself the more compassion will he feel for those who are still in pain. It is not surprising, therefore, that in many of the meditation texts we find that the disciple is described as coming out of the four

* *Viveka*, physically = seclusion; intellectually = from the objects of thought; ethically = of the heart.

Jhânas, rich, pure and energetic, turning with positive effort to share his wealth with others.

His heart overflowing with Lovingkindness, with Compassion, with Sympathetic Gladness and with Evenmindedness, he abides, raying them forth towards one quarter of space, then towards the second, then towards the third, then towards the fourth, and above and below; thus all around. Everywhere into all places the wide world over, his heart overflowing streams forth ample, expanded, limitless, free from enmity, free from all ill-will.

—(*Majjhima Nikâya VII.*)

Just as a mighty trumpeter makes himself heard—and that without difficulty—in all the four directions, even so of all things that have shape or life, there is not one that he passes by or leaves aside, but regards them all with mind set free and deep-felt love!

—(*Tevijja-Sutta, Digha-Nikâya.*)

This picture of a trumpet blast of universal love is truly magnificent and, in view of the probable organic unity of all life, we may easily believe that its tones are heard "without difficulty." But the trumpeters are few!

Right concentration includes other exercises which it is impossible to describe without considerable metaphysical discussions; it is right, however, that I should remark that the mystical phase of Buddhist meditation begins here when the Arhat explores one after another the Infinite Realms. I cling to the thought that these highest flights are rendered possible only after the attainment of Universal Love; the trumpet blast prepares the way.

VII. The Fruits of Meditation.

I shall not attempt to follow the development of meditative practice as it is described in Mahâyâna literature or in the numerous philosophical commentaries produced by the later Buddhists, but I think it will be useful to picture, if we can, the probable results accruing to a social life, such as that of ancient India, from the practice of meditation. My readers will remember, perhaps, that I asked them to go back to that time and country in order to help to appreciate the ideas and practices which it was my intention to describe. Now, I am merely going to help them to realise the effects of the meditative life by quoting to them the words of the Emperor Asoka, cut and still to be seen in the rocks of Beshawar. They are more eloquent than any words of mine, and I let them speak alone; they are the words of one who was once a great military conqueror, but who, on repenting of the suffering he had caused, "went out to beat the drum of the *Dhamma.*"

8.—Whatsoever meritorious deeds I have done those deeds the people have conformed to and will imitate, whence the result follows that they have grown and will grow in the virtues. . . .

11.—Among men wherever the aforesaid growth of piety has developed, it has been effected by twofold means, to wit, from regulations and meditation. Of these two means, however, pious regulations are of small account, whereas meditation is superior.

Nevertheless, pious regulations have been issued by me to the effect that such and such species are exempt from slaughter, and there are many other pious regulations which I have issued. But the superior effect of meditation is seen in the growth of piety among men, and the more complete abstention from the killing of animate beings and from the sacrifice of living creatures.

—(*Asoka's Pillar Edict vii.*)

William Loftus Hare.

(The next article will deal with Greek Contemplation.)

PLEASURE AND PAIN

By F. S. SNELL.

PLEASURE and pain may also be described as content and discontent.

Now, there are two kinds of content, and two kinds of discontent. To take discontent first, the wrong kind of discontent is the discontent observed in those who grumble at everything and are always worrying themselves about something, never having any real peace. On the other hand, there is also the wrong kind of content: that of those people who are perfectly content with all that they have, and especially with their own ideas, in the sense that they never wish to change any of them, or to accept any others—apparently hoping and expecting that their present mental furniture will continue to serve their purpose for the rest of time.

The right kind of discontent is the discontent of those people whose whole lives are an expression of their desire to grow: those who are always ready to consider new manners, customs or ideas with a view to a possible adoption of part of them, or a useful modification of those already held. And, curiously enough, this kind of discontent leads directly to the right kind of content, for when we see that any new idea may possibly be useful to us, and so are quite ready to accept anything which appeals to our reason and commonsense, everything becomes interesting, all of life is good to see, good to hear, good to feel, and we are content.

It is absolutely necessary for new thoughts and new experiences to come into our lives. If there were no change we could not even be conscious. An example of the operation of this law may be seen in the way in which regular actions which have become habits with us soon become involuntary and subconscious. The same with feelings: when we first put on our clothes in the morning we feel them, but owing to their remaining in exactly the same position, and to the fact that we have already become so used to wearing clothes, we soon cease to feel them.

In considering the subject of content and discontent, it is well to notice that, as a matter of fact, happiness is the one object of all humanity. This is realised and admitted quite frankly in the East, where it is continually referred to, not only in the scriptures, but also in many other books.

The question is, then, seeing that we are immortal beings, how can we secure bliss and happiness for ever?

To answer this question, it is first of all necessary to understand exactly what pleasure and pain are, and what are the conditions which have to do with them. The first thing to realise is that the pleasure and pain are not in the experiences themselves, but entirely in our attitude towards them. The fact is stated in Omar Khayyam:—

I sent my soul through the invisible,
Some letter of that after-life to spell:
And by and by my soul returned to me
And answered: "I Myself am Heaven and Hell."

Then, again, Shakespeare says: "There is nothing either good or bad but thinking makes it so." In support of this statement we can easily find many instances of other people enjoying what to us is merely pain, and heartily disliking what to us is pleasure. Thus Dervishes take a fiendish delight in slashing their bodies with knives; a drunkard may find more pleasure in drinking a glass of whisky than in reading the most beautiful poem; another man will find pleasure in reading loathsome details of some horrible crime.

Nothing, therefore, is pleasurable or painful in itself: it all depends upon the

state of consciousness of the one experiencing it. In short, pleasure is harmony and pain disharmony. Pain consists in a rending asunder of our natures. If one's whole being were concentrated upon the particular thing one was experiencing, the result would be pleasure, whatever the experience might happen to be. But as long as one is divided, and while one half of oneself is experiencing some particular thing, the other half is stopping to make comments, or is in any way drawing back, the result is pain.

There are some people to whom this fact—that any experience under the sun is pleasurable if only one is entirely concentrated on it—has been proved by personal experience.

What happens when a person has to undergo intense pain, as, for instance, in the case of an operation?

People in this position, instead of being anxious to get all that is to be got out of the experience which they are about to undergo, and concentrating the whole of their attention on it, are usually thinking also how unpleasant it will be, wondering how long it will last, etc.—with the result that, as the pain becomes more intense, the disharmony becomes greater instead of less, until at last they faint.

But there are some people who absolutely cannot faint, whatever happens to them. What would take place in such a case? These are the people for whom it would be possible to learn this great truth about pain from personal experience. For, finally, the pain would become so intense that they could not help allowing it to absorb the real total of their attention; and it is a fact that, in that moment, the pain suddenly swings over and becomes the most intense pleasure—pleasure practically inconceivable for those who have not experienced it.

Clearly, the knowledge of this fact opens up new possibilities for us. We see, perhaps, for the first time, that it is possible to acquire the faculty of enjoying everything.

How is this faculty to be acquired?

Well, not only is this faculty not foreign to our natures, but even to our natures, as we at present imagine them, it is not nearly so foreign as might appear at first sight.

We do this thing in reading novels. When we read a novel, although we may identify our interests with those of the hero, yet we are able to enjoy the whole of his experiences, pleasurable or painful, in the ordinary sense of the terms. We must become like children: stretching out our arms to life, keen on getting as much out of it as possible, and ready to enjoy everything that comes our way. We must not identify ourselves with our feelings and emotions. They are not us, but merely our instruments. This idea has been most wonderfully expressed by Edward Carpenter:—

> Now understand me well:
> There is no desire or indulgence that is forbidden; there is not one good and another evil, all are alike in that respect;
> In place all are to be used.
> Yet in using be not entangled in them; for then already they are bad, and will cause thee suffering.
>
> When thy body, as needs must happen at times, is carried along on the wind of passion, say not thou: "I desire this or that,"
> For the "I" neither desires nor fears anything, but is free and in everlasting glory, dwelling in heaven and pouring out joy like the sun on all sides.
>
> * * *
>
> So while thy body of desire is (and must be by the law of its nature) incessantly in motion in the world of suffering, the "I" high up above is fixed in heaven.

We must remember that unpleasant experiences are worth while; indeed, that they are necessary for us to be able to obtain joy from the ones we call pleasant. We cannot experience pleasure alone: we must accept pleasure and pain equally. He who is never tired cannot know what rest really is; he who always travels by train can never experience the joy felt by the weary pedestrian at the moment at which he catches the first glimpse of his destination.

Another great obstacle to obtaining this faculty is laziness: no man can experience keen enjoyment when he is half-

asleep. The first condition, then, is to be strenuous. The next condition is to have some real work to do: to have a central, fixed purpose in life. This does not mean necessarily a trade or a profession: it can just as well be self-improvement, or a study of human nature, but it must be consistent and intelligent. Happiness should never be sought directly, it must always come as the natural corollary of whatever one is doing at the time. One should never say: "Now, I will be happy," but set about doing something, with the firm faith that one will certainly be happy in doing it. Never pursue pleasure, but let pleasure pursue you. Pleasure should always come as the natural (and, indeed, inevitable) accompaniment of life, believed in with a kind of free faith, but never sought as the object of life. As Edward Carpenter says in "Love's Coming of Age":—

"Sex-pleasures afford a kind of type of all pleasure. The dissatisfaction which at times follows on them is the same as follows on all pleasure which is *sought*, and which does not come unsought. The dissatisfaction is not in the nature of the pleasure itself, but in the nature of *seeking*. In going off in pursuit of things external, the 'I' (since it really has everything and needs nothing) deceives itself, goes out from its true home, tears itself asunder, and admits a gap or rent into its own being. This, it must be supposed, is what is meant by *sin*—the separation or sundering of one's being—and all the pain that goes therewith. It all consists in *seeking* those external things and pleasures; not (a thousand times be it said) in the external things or pleasures themselves. They are all fair and gracious enough; their place is to stand round the throne and offer their homage—if so be we will accept it. But for us to go out of ourselves to run after *them*, to allow ourselves to be divided and rent in twain by *their* attraction, that is an inversion of the order of heaven."

The next point is that we must be true to ourselves. Make a clean sweep of all that is not your own: pleasures, emotions, ideas, moral code. Decide what *you* really want at the moments when you are at your best and highest. By doing this, and considering all the circumstances of the case, you can construct your own moral code. Do not shirk honest self-examination. As long as you deceive yourself you are a slave.

We all have good moments and bad moments, but in our bad moments it is possible to get back to our good moments by thinking, and the best way to do this is by means of mental associations. In one's better moments one should select a beautiful picture, a poem, or a piece of music which expresses one's ideas—this will form a kind of talisman—and then at other times this higher state of consciousness can be regained by thinking of or reading or hearing that particular thing. But such a talisman must be carefully preserved. If one reads such a passage when in a wrong mood, it will become mentally associated with quite a different set of ideas, and its value will be lost entirely. Therefore, one should never read particular books or read particular pieces of music when one is not in the right mood to enjoy them, or they will no longer have any value when one is in the right mood.

The essence of happiness is freedom—in fact, one might say that pleasure is freedom, and pain the struggle for freedom. The idea of freedom is the key to the whole problem. The history of the human soul is one long struggle for freedom.

A captive in prison desires freedom. He emerges from the prison and thinks he has gained what he desired, but soon, having freedom to move about, he becomes the slave of passions and desires, and so begins to feel again a new desire for freedom, and so on,—it is one continual struggle for freedom. We must remember, therefore, that one particular like or dislike or one particular line of thought is a limitation, and as long as we are under its influence we are not free. In short, one might say that the true cause of unhappiness is identification with one thing rather than with another.

F. S. SNELL.



VI.

By The General Secretary.

[In the May number a general statement was given of the belief in connection with the place and function of the world's Religions and of the Great Founders of Religions, as held by a large number of members of the Order of the Star in the East. It was pointed out how strong are the arguments for connecting such revelations of divine truth with the need of the world from age to age, and for regarding them as all parts of one Great Scheme for the spiritual helping of humanity. And a further consideration of the time when the need for such help was likely to be most urgent led to the conclusion that the greatest need would probably be felt in what was called a "period of major transition," i.e., a period when the world was passing out of one great age of civilisation into another. For at such a time it would stand particularly in need of that higher constructive wisdom and guidance, which a great Spiritual Teacher alone can give.

The next two or three papers are concerned with the query: Are we in such a period of major transition to-day?]

I.

A STATE of transition can in one sense, of course, always be predicated of the world. But the words can be used in a general and a special way. It is true that the world is always moving, but it seems for long periods of time to move, as it were, within certain great dispensations of things. Its progress is within a certain philosophy of life and a certain general arrangement of outer conditions. And then comes a point where it reaches the end of these and, passing out of them, presses forward into new and unknown regions. Another dispensation, another synthesis of life, awaits it; but between the two there is a gap, and that gap constitutes what we mean by a transition in the special and larger sense. It is the hiatus between two dispensations—the point, as some would say, between the rounding off of one world-cycle and the beginning of another.

Can such a transition be detected? We think that it can.

The Marks of Transition.

It is true that to grasp the essential movement of an age, in such a way as to submit it to analysis and dissection, is no easy matter. Even in dealing with the remote past, where some kind of perspective should reasonably be possible, the true appreciation of historical tendencies and values is one which, as a rule, belongs only to the trained historian; and in the case of the present the task becomes, in some ways, still more difficult.

Nevertheless, the present—just because it is the present, and just because we are living in it and sharing vitally in its movement—has about it something which, if it does not always lay itself open to the intellectual analysis, reveals itself none the less surely to another stratum of consciousness.

Most of us, who are at all sensitive, have within us a kind of historical "barometer." We may not be trained observers of contemporary events, but somewhere inside us is a faculty of perception which is aware of large tendencies, which is conscious of the rate of speed at which things are moving, and for which what the future historian will speak of as "significance" is already a matter of psychological experience. We can feel when the world is "working up for something," and we have a kind of historico-ethical sense

which enables us to determine what the biologists call "survival-value" in the case of causes and ideas.

In a word, we are greater mystics than we sometimes care to admit. Our little souls are in some kind of sympathetic *rapport* with the great World-Soul which envelops us; we feel its cosmic hopes and fears; we catch faint glimpses of its far intentions; and we are tremblingly aware when it is gathering itself up for some great moment, or crisis, in its majestic onflow of purpose and achievement.

At a time of major transition (*i.e.*, when one civilisation is giving place to another) this sense becomes particularly acute; and it is helped at such a time by a number of indications which can be definitely observed and studied. In other words, when the world (or an important part of it) reaches a crisis of this kind and magnitude, the intellect can be definitely brought in to reinforce and substantiate the deeper intuition. For every such crisis has about it a number of well-defined characteristics.

These characteristics arise out of the nature of the process involved.

There are three factors in every such transition—the old, the new, and that which is passing between them. And these, in their turn, resolve themselves into the eternal dualism of life and form.

That which is passing is the life—the great living soul of humanity. That which it is leaving behind and that toward which it is pressing forward are both forms—the forms in which it has clothed itself in the past, the forms in which it will clothe itself in the future. The fact that it is passing from the one to the other can mean only one thing—namely, that it has outgrown the former and that, for the new potentialities that are stirring within it, it needs the latter. Two signs, therefore, we shall always observe in such a time—on the one hand, the increasing impotence of the older formulations of life; on the other, the emergence of a new spirit, a new yearning within the life, as yet unformulated but striving eagerly for self-expression.

A period of transition, therefore, in the larger sense of the term, will be marked by many indications that the old institutions, in which the general life has embodied itself in the past, are somehow losing their grip. The strong life-forces of humanity no longer pour into them and animate them. They are no longer in touch with the movement of the times. And this will be true not only of institutions, but also of forms of thought, ways of looking at things, habitual concepts and judgments—all of them "forms" in the strict philosophical sense. The old ways of envisaging man and the world will seem to be no longer effective. They will have become threadbare, jejune, even slightly ridiculous. The old nostrums for dealing with practical problems will similarly fail of their potency, and the malady, instead of being healed, will grow worse.

And with the general sense of failure will come also a desperate quest for the right remedies, all along the line. A time of transition is always a time of a thousand experiments and suggestions. Every branch of life and thought is then astir with change and movement. Indeed, this intellectual ferment and unrest is one of the clearest symptoms of such a time. It arises from that highly-quickened self-consciousness which is itself but the reflection, in the world of thought, of the quickening of the wheels of the World-Process. That it should be bewildering in the variety of its expression is natural enough for two reasons. In the first place so vast a movement, affecting whole masses of humanity at once, will obviously work differently through different temperaments, and through minds differently placed in respect of their circumstances and their angle of vision. In the second place, the future is still "free," its forms are yet to be found, and there is consequently ample room for ranging.

But, at the same time, chaotic though all this activity may be in its outward expression, the deeper movement beneath it is nevertheless one movement, and out

of this basic unity emerges yet another characteristic which is typical of the time.

For beneath the clamour of causes and movements, which such a time will bring forth, there will gradually become visible a certain impressive unanimity. Out of the great mass of inchoate idealism certain great constructive ideas will begin vaguely to formulate themselves; and there will be about the type of thought thus emerging a dynamic and regenerative quality which will mark it out as belonging to the future. Overlaid with misunderstanding, linked as it necessarily must be, at first, with much that is unessential or trivial, nevertheless out of the general striving and seeking after the light will be born the first adumbration of the philosophy which is to be the soul of the world's new order. Like volcanic peaks rising from the deep will be thrown up the master-concepts of the next age.

The Battle of Old and New.

It is between this philosophy and that of the age which is passing that the great battle of the transition has to be fought out.

The conditions of that battle arise, like the other phenomena mentioned, out of the nature of the case. The old philosophy is, *ex hypothesi*, formulated, clear-cut, articulate, rich in precedent and authority; the new is vague and ill-defined, without authority, apparently impracticable. And so the great battle is, in the first place, between a dream, an intuition, an ideal, and the serried ranks of tried experience and common-sense.

Again, because the old is more articulate than the new, the new will sometimes, in the very struggle for self-expression, borrow the phraseology of the old, and in this way often, for the time being, forget its own true nature and purpose.

Finally, since the battle is ultimately one of Nature's making—since the transition, which is responsible for it, is one of Nature's transitions—Nature herself will fight upon the side of the new. And she will do this by so pressing upon Man, by so harassing him and compelling him that, even against his will, he will be forced to adopt the new philosophy. Problems will rise up and menace him which he can solve in no other way. Circumstances will so group themselves that they can be dealt with only in its terms. Life, in a word, will rapidly become unliveable, save as it dictates.

These then are the marks—visible to the intellect no less than to the intuition—of what has been here called a "period of major transition," *i.e.*, the period between two civilisations. The break up, all along in the line, of one great system of life, and the desperate, universal search for another; the gradual emergence, out of this all experimentation and unrest, of a new idealism which is to be the shaping thought of the future; and, finally, the battle for world-mastery between the philosophies of yesterday and to-morrow, waged under conditions which are inevitable where the life is passing onward from a long established set of forms into a state of being yet unformulated—all these are signs of the times, showing clearly to the observant and thoughtful eye that one age of thought and civilisation is setting and another is about to dawn.

II.

The World To-Day.

It is because many of those signs are present to-day—because, on many sides, that which has just been described seems to be happening in our own time and in the world which we know—that many of us have been led to conclude that our own age is in precisely such a period of transition.

Even the unreflective eye, as it glances over the world to-day, must be aware of the intensity and the universality of the unrest which is visible in human life and affairs. The first significant point which engages our notice is the mere swiftness of the movement of our times. It is obvious that we are living in a period of profound changes and of great and significant events.

Never before, perhaps, has it been so impossible to predict what even the next month or the next week will bring forth. There is a general feeling that at any moment something may happen to change the whole outer tenour of the world's life or to effect a profound revolution in human thought. And so fully has this expectation been justified that we have, as a matter of fact, become almost inured to great happenings. Events which, not so very long ago, would have been regarded as of epoch-making importance, now pass almost unnoticed. The habit of the stupendous has settled upon us, and the unexpected has come to be the expected.

And yet we have only to check ourselves for a moment—to pause and glance back—in order to see how wonderful it all is. Dulled though his vision of the tremendous processes at work all about him may be, either by his very proximity to them or by the ready way in which human nature can become accustomed to anything, the man of middle age—even the comparatively young man—cannot look back to his own early days without realising that he is living to-day in an entirely new world.

New nations and new civilisations have come to the front. New classes have awakened to self-consciousness. Mankind has developed new and hitherto undreamt-of mutual relationships. Knowledge has, in every direction, multiplied itself, and there has been a whole host of incredible new achievements added to the list of man's conquests over the forces of Nature.

Nor have these outer changes been all; for there has accompanied them a revolution in ideals, in manners, in attitude towards life, no less striking. Indeed, for some time past, every decade has rendered the previous decade old-fashioned, and—perhaps for the first time in history—an interval of a quarter of a century has come to be an interval between two distinct epochs, separated from each other by the profoundest gulf in every quality of thought, sentiment and achievement.

III.

Transition Sickness.

To this swiftness of movement is added another, that other mark no less significant;—a sure sign that we are passing out of the old into the new; and that is a growing sense of dissatisfaction, a discontent with past achievements, a feeling of failure and of impotence, of being out of tune with the deep eternal purposes of life. This is the true "transition sickness," the malady of soul which heralds a new order and a new age; and it comes only when material greatness turns to ashes in the mouth.

We may see it on every side among the more advanced nations of the world to-day.

It is true that, in innumerable ways, human life has been enriched and enhanced; but, many are asking, has it become happier? It is true that Nature has, in many ways, been triumphantly subjugated; but has Man become thereby, in any way, more the master of his life? Would it not be correct to say that there is probably to-day a profounder and more widely spread unhappiness, a greater discontent, a more penetrating hopelessness than at almost any previous time in history? Was the struggle for bare existence ever fiercer than to-day? Was mankind ever more divided? Was there ever less certainty of aim, less of general agreement as to what life means and is?

Such are the questions that trouble the more thoughtful among men to-day. It is felt that the victories of modern civilisation have been hardly won; that every gain in efficiency has been balanced by some falling-off in joyousness, in contentment, in virtue, in health and energy—in general well-being of body and mind; that human life, in a word, has been developed at the expense of humanity.

Thus, in the realm of concrete achievement, there has been a vast development of Industry; but has it not generated for us those extremes of wealth and poverty which are the crying economic problem of

the day—at one end the millionaire who has made too much, at the other end the poor sweated wretch, whose life is one long tale of overwork and semi-starvation? Has it not built for us our huge and hideous modern cities with their miles of squalid and unhealthy slums, in which a humanity just as wretched and unhealthy drags out its miserable travesty of a life? And further, has it not had its moral as well as its physical conquests? Has it not succeeded, in great measure, in blunting fine instincts, in lowering motives, in setting up its own ethical code, and in warping the whole of our social, national and international life to suit its own ends?

Again, Machinery of every sort has been invented and elaborated to meet the growing needs of a complex civilisation; and we all know that there have been very marvellous achievements along these lines. But also we know that one, at least, of the results of all this has been the growth of unemployment; that another has been the killing out of the old handicrafts—and, with them, of the old skill of hand and eye and of the artistic sense which informed them—and the flooding of the markets with second-rate products; while the most ominous symptom of all has been the way in which the choicest inventive ability and the highest mechanical ingenuity of modern times have flowed, almost automatically, into channels of destruction. A recent article on the gun-turrets of a battleship described them as "the most wonderful mass of delicate and intricate machinery in the world." This may perhaps stand as a comment upon one side of our mechanical civilisation!

And so it is all along the line,—every gain balanced by a loss, every achievement apparently nullified by the raising of new difficulties.

But it is when we turn to the more intellectual and spiritual side of the movement of our age that the phenomenon of balance and compensation becomes most glaringly apparent—when, for example, we turn to those great ideals of our times, which, more than anything else, represent and sum up the progress of which we are so proud—the ideals of Liberty and of Knowledge.

It may be granted, broadly speaking, that, in nearly every country, the last half century has witnessed an advance in the direction of civic freedom. But the outward signs of that advance have been, in a great measure, those of menace and destruction. It is true that whole sections of the population which were formerly inarticulate have now found a voice, and, with a voice, a power. But this victory has, if we take all things into consideration, obviously been won at a price. For it has carried with it a very general decay of authority, penetrating into every corner of modern life. Old reverences and allegiances—healthy, simple, and ennobling—have disappeared, discipline of every kind has weakened, and old sanctions have no longer their former effectiveness. And what has been the result? Look wherever we will to-day, we behold strife—the strife of class against class, of party against party, of individual against individual—and strife becoming ever fiercer and more bitter. And as it has become more bitter, it has become more unscrupulous.

The observer, in his doubt and anxiety, may well ask: Has the so-called growth in liberty of expression really brought freedom to the people, or only a new tyranny even more ineluctable than before? Has it not been merely a shifting of power, and, in the name of liberty, brought new slaveries in its train? Can we, in brief, say of our modern social life, that it is in process of advancing towards a cosmos, or must we say that with every year that passes, it is drawing nearer to chaos and dissolution?

But it is when we pass to the other great modern ideal—that of Knowledge—that we seem, at the first glance, to light upon an even deeper malady of the age. It is true that physical science has accomplished wonders; but at what spiritual price? Has it not, say the pessimists, robbed us of the faith we once had, and given us nothing in exchange? Is

it not generally true to say that, while we know enormously more, we believe less; that, while science may have increased our information about the world, it has given us no philosophy of life? What is the intellectual keynote of our age? Is it not negation? Why? Principally, it would seem, because the predominance of the physical sciences has led to the tacit adoption, by the popular mind, of a spurious scientific method in regions of life and thought, to which (as at present understood) it does not legitimately apply, or of which it can necessarily give only a very imperfect account.

Thus Science has been, in one great respect, a cause of impoverishment rather than enrichment to human life. It has, moreover, placed the average man in a painful dilemma. On the one hand, it has sapped the authority of those institutions and those bodies of doctrine which, at least, gave him something to cling to, something by which to guide his steps through the troubles and difficulties of life. On the other hand—being, as it is, strictly limited in scope and method—it has been, of its very nature, incapable of filling the vacuum thus created and of supplying out of its own knowledge just that which the human soul demands. After all, why should it seek to meet the demand of something, of the very existence of which it possesses no valid proof?

The result has been that (speaking quite generally) the modern world finds itself situated between two sets of teachers, neither of whom can really satisfy it; on the one side, those whose intellect and attainments it heartily respects, and upon whose information (so far as it goes) it can intellectually rely, yet whose truth it cannot use for the deepest purposes of life; and, on the other side, those whose truth it might so use, but who have, by contrast, lost in a great measure its intellectual trust and respect.

And, in the West at least, the spiritual difficulty here has been increased by the fact that, for centuries past, the history of Science has been distinguished by precisely those high qualities which the spiritual nature in man most admires and reverences—such as courage under difficulties, indomitable perseverance and self-sacrifice, the bold pursuit of truth at all costs, and the unceasing struggle for freedom of thought; while the history of Religion has been clouded and darkened by just those other qualities which human intuition most contemns—by a selfish and pusillanimous spirit of reaction, by cruelty and vindictiveness, by bigotry and narrowness, and by the steadfast setting of the face against light and progress.

And even where, as has been the case in most of the Protestant countries of Europe, Religion has capitulated to Science, and dare no longer dispute its claims, this acquiescence has not been, for the most part, a noble acquiescence. It has been, on the contrary, in many ways less manly than the stouter obscurantism of Rome; for it has come about by the silent yielding of positions which should theoretically, according to all accepted principles, have been defended.

Using other words, we may say that it has come about through a compromise which is not, as such a compromise ought to be, a true synthesis (*i.e.*, the resolution of differences in a higher unity) but a mere leaving in suspension of a number of unreconciled factors.

It has been, in a word, too much in the nature of a conspiracy of silence; an intentional ignoring of difficulties which, for one reason or another, cannot be openly faced. And as such it has naturally forfeited sympathy and respect.

How has all this reacted upon the general spiritual life of our times?

Two great effects may be noted. The observer has long seen, in the first place, that the Churches have, quite obviously, passed out of touch with the thought-movement of the age. They no longer mould public opinion; they have ceased to lead; in a period when so much of the profoundest importance is going on in every department of life, their voice is practically dumb. It has indeed been a matter of

general comment of late years, how, with problems gathering on every side, the Churches have had no practical solution to offer; how, in times of disturbance, they have conspicuously failed to be, what we might have expected them to be, agencies of harmony and peace, strong enough to impose a higher ideal upon the struggle of conflicting selfishnesses; how, in a word, they have seemed to have no message in particular for the age in which we are living, but have continued to move in their own little world of retrospect and quotation—remote, unreal, aloof—with few words of comfort, no word of explanation, none of elucidation for those struggling with the strong realities of outer life.

He has also seen, in the second place, that—partly as a consequence of this, partly owing to other natural processes—the world of our time has come to be practically without a Religion. And by a Religion he would mean here not an organisation—an institution with certain rules, ceremonies, and observances, upheld by custom and tradition—but a living spiritual faith and a living spiritual philosophy. There may be religious individuals, in this sense, but, such an observer would say, there is little, in the world as we know it (particularly in the Western world), of that fusing together of secular and spiritual life, of that permeation of the whole public and private life with a great spiritual ideal and a sense of spiritual responsibility, which may always be observed in ages when Religion is really alive.

Religion to-day, he would note, is largely relegated to particular surroundings, or to particular seasons; and outside these it has but small effective influence. It is tepid and nerveless, without strength of conviction. People seldom refer to it, it is kept as far as possible in the background, and it would be considered extremely odd to introduce it, as a real living factor, into any of the serious, practical interests of life—commerce, for example, or politics.

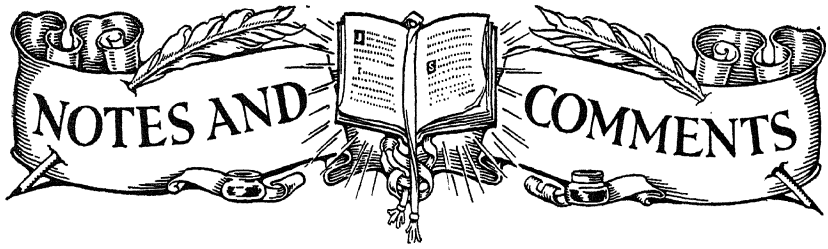
The warmth of a living faith is no longer with us, and there has settled down upon our age that chill negation which always comes with the absence of strong positive belief.

It is in this chill atmosphere that the great battles of our time are being fought out, and the consequence has been that to the natural difficulty of the problems which are pressing upon men to-day has been added a sense almost of desolation or despair. Where is the meaning, the justice, the purpose of it all? That is the cry in many a heart to-day; and to that cry the age has at present no answer.

And so one feature of the times through which we are passing is a great soul-hunger. We may note it on every side of us; we may read it even where it is not avowed. That is the true tragedy of our age, the tragedy to which the so-called movement of progress and enlightenment has brought us. Our age, say the pessimists, has gained everything; but it has lost its own soul. It is wonderful, it is splendid, it is accomplished; but it is not happy at heart. It is being eaten away by a consuming disease. Its soul is empty and there is none to fill it. "The hungry sheep look up and are not fed."

E. A. WODEHOUSE.

(To be continued.)



REPORTS FROM NATIONAL REPRESENTATIVES.

Denmark.

Fru. Diderichsen, National Representative for Denmark, tells me that since her last letter the Star work in Denmark has been progressing slowly, but steadily. The Section has now 206 members. Herr Hermann Thoning has been doing very useful work as a lecturer, having spoken in eight of the largest towns on the coming of the Great Teacher. More than fifteen hundred people attended his meetings. Fru. Diderichsen, although in very poor health, has also been lecturing; but her chief contribution to the movement has been a life of Annie Besant, of which she sends me a copy. "It is a pity," she writes, "that you cannot read it; but I think you will be able to see that I have endeavoured to introduce all the most striking features and activities of this most wonderful life, also those belonging to the past twenty-three years, though I have limited the last part of the book to the broad outlines, since to give a detailed account of this latter period would be to give the history of the Theosophical Society in the same period—and that did not enter into the plan of my sketch."

The book has been written partly for the benefit of T.S. and Star members in the Scandinavian countries, but principally, in the author's words: "To open the eyes of that section of the Scandinavian public, which is not completely fettered by the prejudices of a narrow clericalism, to the absolute honesty and uprightness of our Protector's character, to her perpetual and wonderful self-sacrificing work for all those who are in the shadow, physically, morally and mentally, to her indefatigable search for truth, and to her struggle through mistakes and darkness to the light." All Star members will hope that the book may achieve this most worthy purpose, for there is nothing by which the world loses so much as by its lack of appreciation of, and gratitude towards, its own greatest servants.

Holland.

Mlle. Dijkgraaf writes from Holland: "It seems our destiny, in Holland, to grow so very slowly that it is hardly perceptible. We began the year with 608 members, and at the end we find only 659. Still, I cannot complain that our movement is lacking in enthusiasm or devotion; but it is a fact that as soon as new names are sent in for admission to membership, an almost equal number of members write that they no longer wish to remain in the Order. In many cases the circumstances since August seem to be the cause; people say that, when such things as happen now are possible, a Great Teacher will surely not come to this world. But also many feel the strain and stress so much that they do not know any longer what to believe, and so they prefer to withdraw.

"Of course, I have tried to point out that nothing can happen that is not in the Divine Plan, and that He also is in war and strife as well as in peace and prosperity, but they have no courage and can't see it.

"In the beginning of 1914 many public lectures were given by different members, but especially Mrs. Ros-Vryman lectured for the Order in Amersfoort, Amsterdam, Apeldoorn, Arnheim, The Hague, Hilversum, Leiden, Nymegen, Rotterdam and in Utrecht den Helder.

"In some places she spoke in the church, and in den Helder the audience consisted of 800. Generally the local papers give a fairly good report, as, on the whole, the press seems favourable to our movement.

"On the days appointed by our Head for general meetings, these were held as usually, in Utrecht, in the Church of the Protestantenbond. These meetings are always very well attended, and so harmonious that the Blessing of the Great Ones is nearly always felt, and the members go home much strengthened for fresh work. Since April we have a choir, specially for the Order, which has grown during the year to about 50 members. Their leader, Mrs. van der Linden van Snelrewaard, is a well-known musician and composer of songs. She knows how to make music a focus for higher forces and so adds greatly to the influence our meetings spread. In nearly all the centres, quiet but steady work is going on. This winter, owing to the difficult times, we have not had so many public lectures, but nearly all the secretaries have been very active in helping the fugitives, in arranging evenings for the soldiers, bringing together clothes, books and games for both, and preparing for the Red Cross. Much sympathy and interest is shown among the soldiers, and several of our members are recruited from the ranks.."

Sweden.

Sweden has now 170 members. Fru. Kuylenstierna, the National Representative, reports no changes in the general work of the Section.

Australia.

A very encouraging record of activity is sent from the National Representative of the Australasian Section, Mr. T. H. Martyn. Mr. Martyn writes: "The *Herald of the Star* is now sent monthly to about seventy public libraries which have accepted our offer to supply them gratis. Evidence that they are read comes along frequently. I have a note to-day from a stranger who says she reads the magazine in a certain country town library and asks for copies of the January issue to be forwarded to two addresses, which she gives. Last week another stranger, mentioning another distant place, asked for literature about the Order, as he and three friends felt greatly interested in it from reading the *Herald*.

"In New South Wales the State Secretary is devoting attention to the blind. Every month a Magazine in Braille is prepared by members of the Order and sent to the Institute for the Blind in Sydney.

"The Institute shelters some hundreds of sightless readers who are grateful for this help and greatly appreciate it. The whole of 'At the Feet of the Master,' 'To Those Who Mourn,' and extracts from the *Herald* have passed into Braille for the Institute in the issues of the last few months. In a country town of New South Wales a Private School for Boys is under the control of a member of the Order. At noon daily all the boys line up for a sort of brief military drill, but they exercise their minds rather than their muscles by sending out thoughts of goodwill to the soldiers. They join in voicing a petition thus:

"'Please, dear Master, help the world to find a way for lasting peace, and please help our boys to be very good and faithful servants, and take care of them and of the horses, too.'

"By the way, the Electoral district of which this town is a part, is represented in our Parliament by Col. Braund, an enthusiastic Star member. The Colonel is now with the first Australian Contingent in Egypt, or possibly by this time in France with many other Star members.

"All the chief centres hold meetings for members at regular intervals. Sydney is particularly fortunate in having been able to hear an address from Mr. Leadbeater at each of its monthly Sunday morning reunions for some time past. The membership increases quietly and steadily, and we are now approaching the 1,600 mark."

E. A. W.

CORRESPONDENCE.

To the Editor of the *Herald of the Star*.

DEAR SIR,—In the current issue of the *Herald of the Star* there is a letter "War and the World Plan," signed by G. S. Arundale, from which I quote the following:—"Evil is that which hinders evolution. It would be evil for Mrs. Besant to eat meat for it would incapacitate her entirely for all work. Must everybody also renounce meat?"

Everyone who has read Mrs. Besant's "Vegetarianism in the Light of Theosophy" knows that her motive lies far deeper than her mere capacity for work, therefore it is a most unfair statement to make with regard to her. I can only conclude that the writer is a meat eater and is juggling with his conscience by these sophistical arguments, utterly unworthy of a place in the *Herald*. To take his own argument: "Evil is that which hinders evolution," meat eating is not only injurious physically, but degrades those who are compelled to kill and prepare it, therefore hindering their evolution as well as that of the animal. The same applies to the practice of vivisection, therefore it is both moral and logical to stop such evils. In fairness to Mrs. Besant and to those who hold that vivisection and the unnecessary slaughter of animals for food are morally wrong, may I ask that you will give the same publicity to this letter as that of Mr. Arundale.

Yours fraternally,

May 14th, 1915. (Mrs.) FANNIE CLARKSON.

To the Editor of the *Herald of the Star*.

SIR,—In Mr. Arundale's letter in your May issue, he appears not only to condone, but to sanction vivisection and carnivorism in those whose desires prompt the practice. By the same line of logic we must assume that he excuses participation in "white slavery," in burglary, murder, or any abomination indulged in by those undeveloped souls—his unfortunate brethren still on a lower plane than his own and Mrs. Besant's. Human evolution works and sinners become saints, not by having evil, primitive customs condoned and slurred over, but by individual heart-searching and by the light of the better examples of those who have "gone through the fire" and become purified thereby. How can anyone who *thinks* call himself an apostle of Brotherhood and, at the same time, hesitate to condemn any practice by which a fellow sentient creature is caused unnecessary suffering, or which by its nature deadens and degrades the spiritual or higher impulses latent in the human soul? Mr. Arundale's argument furnishes a loophole for those of low moral sense, and is calculated to depress those who are already striving and yearning towards the betterment that can only come through the recognition of the need of self-reformation.

Yours truly,

May 18th, 1915. JENNIE C. BRACE.

Printed for the Publishers by HUDSON & KEARNS, LTD., Hatfield Street, London, S.E.

The Herald of the Star

VOL. IV. No. 7.

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As "The Herald of the Star" proposes to include articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of the Star in the East, may stand.

This Magazine may be obtained through any of the Officers of the Order of the Star in the East mentioned on page 3 of the cover.

Great Britain, 8d.; America, 20 cents; India, 10 annas.

United Kingdom, Europe, British Colonies, India, etc., 7/6 per annum.

U.S.A. and South America . . . . . $2.00 ,, ,,

The Message

Awake in my dim room I lay,
While all the sounds that fill the day
Faded and died:
Then with a sigh, as though of sudden rain,
I heard the Night come to my window-pane,
And wait outside.

Her cheek was pressed against the glass,
Her hair waved to and fro, like grass
In windy fields.
I heard her gentle breathing on the air;
She said no word, but waited silent there,
As one who shields

Her eyes, and stands entranced in thought,
While lovely imageries, wrought
Of sorrow, flow
Through the still brain, and fade, and leave behind
Nought—like the aimless blowing of the wind
O'er virgin snow.

"O Night," I cried, "why stand you here
With sighing breath, as though in fear?
O sentinel,
Silent and dread, close-pressed against the pane,
What is the message that you bring? I fain
Would have you tell."

A ghostly breeze came drifting through
The open casement then, and blew
The curtains far
Apart. I, trembling, saw a form outlined
Against the sky, that held, unblown by wind,
A single star.

So in this night of war that lies
O'er all the world, where through men's eyes
But dimly grope,
I see a figure, terrible yet grand,
Holding above earth's pain, with steady hand,
A Star of Hope.

Eva M. Martin.



By G. S. ARUNDALE.

[*It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order are at all responsible for them. But the writer feels he is more useful to his readers in expressing freely his own thoughts and feeling, than if he were to confine himself to bare chronicles of events and to conventional ethical expressions.*]

I SOMETIMES wonder, as I write these pages, whether I shall ever accomplish the feat of expressing sentiments to which no exception will be taken. My views with regard to the war have brought down upon me censure from many quarters, excepting, of course, Germany. In France, meanings have been introduced into my sentences which were certainly not there when the *Starlight* left English shores, and some of my Belgian friends have summoned me to blush for these pages. On the other hand, a few have written regularly to thank me for the attitude I have taken up, and have been glad that within our Order there is room for views as apparently opposed as those of Mrs. Besant and myself.

Then came the June *Starlight*, and I am told that the only escape for me from severer censure is in the fact that at the head of these columns is printed a statement to the effect that the Order is not responsible for the personal views I express below. Germany regrets that I should have allowed myself to be sucked within the whirlpool of prejudice, while France will do me the honour of reprinting portions of the June *Starlight* with commendatory comments. Really, I feel quite bewildered. So far as I am aware, my views have undergone no substantial change since I wrote the circular letter—in August last—to all members of our Order. I can only conclude, therefore, that either I have been expressing myself clumsily, or I have been misunderstood. In reality, it does not much matter which of the two calamities has occurred. I have never been opposed to war. I know full well that the great Rulers of the world from time to time employ war as an instrument in their service of the world. I can clearly understand that war is an emergency force which must be brought into operation at critical moments—when great progress has to be made in a short time, even at the expense of great pain. The horrors of war have been brought home to us to a certain extent, though not nearly as completely as they might be and, in my opinion, ought to be. At the same time, however, the magnificent effect of war on the better types of human nature should be emphasised as clearly. People who condemn war on general

principles have entered upon the present conflict with as prejudiced a mind as has the ardent devotee of fighting. All war is terrible, some of it is horrible; but some of it, though terrible, is grand; and the fact that war has its grandeur as well as its horrors is to me proof that it is, as Mrs. Besant has told us, God-guided. The shadows of war come upon us to chill our happiness and to make dim our vision of war's brilliance. Some day there shall be no more war, but I believe that at our present stage of civilisation wars are still necessary, though we live in the hope that this war shall be the last, and while I fully respect, and honour the principles of, those who refuse to take part in any war, because to them all war is wrong, and while I appreciate the position of any who, though not opposed on principle to war, feel called to Act 2 rather than to participation in Act 1—the war itself—nevertheless my personal temperament leads me to the conclusion that the war now devastating the world is an inevitable factor in preparing the way for the coming of a great World-Teacher.

* * *

WHETHER any individual is called upon to take part in this particular form of preparation is a question for each individual to determine for himself. He may, as I have said, condemn all war as wrong, and occupy himself in some other form of preparation. For my own part, I am not a soldier by instinct, at least not a soldier in the ordinary sense of the word, and circumstances prevent me from enlisting or applying for a commission. I have other work to do, equally preparative, for the coming of the great World-Teacher, and work which at present I alone can do. But I am anxious to have some small part in Act 1, however much I belong to Act 2 in the long run, and I take such service in connection with war work as does not hinder my due performance of the special duties entrusted to me. I cannot help feeling that, however much one may be opposed to war on principle, at least it is one's duty—provided that other more imperative duties do not intervene—to work on the mercy side of war in order to emphasise that aspect to the fullest extent. However much any one of us may recoil with horror from the awfulness of war, the war exists, and the least thing we can do is to help to alleviate the sufferings of those upon whom the awfulness has in part descended.

It is an indisputable fact that this conflict has been the cause of the spiritual awakening of thousands, perhaps of hundreds of thousands. It is impossible for me to condemn war utterly when I see for myself the way in which it summons the God within to manifest. I grant that in many cases this summons is unheeded, and then we get the frightfulness. But in large numbers of cases the summons finds a ready response, both from the soldiers in the field and from sorrowing friends and relatives, and any one whose higher nature has become unfolded through the stress and agony of war may well assert that while war has its dark and forbidding side it also has its touch of the divinity illuminating all things. Some may receive the divine sunlight through one channel, others through other channels. Some may find that war is to them a barrier between themselves and the sunlight, but there are many to whom the war has been the means of opening up channels to their souls through which the love of God has streamed as it could in no other way have streamed under existing circumstances. To some of my readers such statements will read as blasphemies. Never, they will say, can war be a messenger of God's love for men! I admit that some day we shall have ceased to need such a messenger, but that war *can* be such a messenger is proved to me in the spiritual understanding which has come to so many through their presence in the fighting line. It may not be your way or my way, but it is the way of some of us. May I venture to add that I think it is God's way for some?

* * *

IT is my theory, as a matter of fact, that each one of us at the present time is engaged in a little war of his own. In the outside world, the world-

self is at war with his lower nature, while within each one of us there is a miniature counterpart of all that is taking place outside. Whether we have immediately to do with the great European conflict or not, at least we have to do with our own individual preparation for His coming, and the forces at war in Europe are also at war within ourselves. War, indeed, is inevitable, whether on a large scale or on a small, and one of the values of the international situation is to enable us to see the directions from which both weaknesses and strength proceed. Outside us, we may watch, as at a play, the various shapes taken both by ignorance and by wisdom. We watch the lower nature working through many forms, and we see the higher nature adapting itself to the varied onslaughts of its foe. Within each one of us a similar struggle is taking place, and from witnessing the world-struggle we gain many valuable hints as to the personal struggle in which we are more individually concerned. To me, it is very wonderful how the lives of those around me—as well as, of course, my own, are being modified and changed in the stress of conflict without and within.

Every single friend to whom I have spoken agrees that his or her life is both harder and easier than it was before: harder because of the struggle, easier because of the uplift that ever accompanies the approaching dawn. So it seems to me that whatever attitude we adopt towards the war itself, each one of us has his own private and personal war with which to deal, a war which is both a reflection and a part of the great world-war itself. Each one of us has new weaknesses to deal with as well as intensifications of those well-known. Each one of us has gained new sources of strength from which to draw, as well as abundant supplies from the old. Now we seem overwhelmed in trouble, now full of strength and purpose. We are in the age of conflict, and no one who is taking advantage of the spirit of the age can expect to enjoy the calm which only an age of peace can bring. In one way or another he must experience his storm. In future lives there will be ample opportunity for rest before the next storm-age comes round, as in one form or another it must. Now, to be ready for the great World-Teacher, superhuman efforts must be made, and we may indeed be thankful that there are in the world superhuman Men to guide such efforts, and to bring the struggle to a triumphant issue. We must expect to lose many battles ere the final victory is assured. Our lower nature has been a good friend to us in the past, though its value diminishes as we grow in spiritual stature, and we cannot expect its hold upon us to be loosened without the expenditure of much will and unflinching determination. As we master it, as we finally cast away the ladder up which we have climbed, not only do we feel the temporary apparent insecurity of our new foothold, but all of a sudden we discover how much we have unconsciously been the slaves of the lower instead of its masters. In innumerable ways, of which we have never even dreamed, we find how the lower still masters us. Many weaknesses come to the surface, in the great stirring, which, because they have been lying at the bottom, have been thought to exist no more. Many sources of strength have come to light which, because they have been neglected or despised, have been entirely ignored. The war—whether the big one or the small one—has helped us to know ourselves as we have never known ourselves before. True, we have come face to face with unexpected weaknesses, but equally true is it that we have approached nearer to the God within us; and the nearer we come to Him, the nearer we come to the knowledge and recognition of the God without us, who some day will come to us, as I believe, in embodied form as the great World-Teacher, the Lord Maitreya, the Christ.

G. S. ARUNDALE.

The Sword of the Lord

Lord! for the pride that boasted, "In holy ire
Wield we the Sword of the Lord," let not Thy brow
Blast us in wrath . . . Who trieth the nations but Thou,
Thou whose name as of old is Consuming Fire?
Yea, for the pigmy reach of our souls' desire,
The virtue dared in face of the threatening Now,
Thou through our dreams hast driven Thy quickening plough,
To stir our inanimate clay to Thy purpose nigher.

"Give peace," we pray, "give peace in our time, O Lord"—
But first give wisdom, deeper than deed or word,
To learn that not till the inward conflict cease,
And the will of the flesh with Thine move in accord
Past self that is parent of strife, shall the ancient Sword
Of Thy love's purgation be sheathed in a lasting peace.

JAMES H. COUSINS.

Border by T. Scott.

War and the Divine Love

By E. M. GREEN.

WITH the opening days of July the eleventh month of the Great War begins, the fire that was kindled in August of 1914 is now a raging conflagration which threatens to consume the very landmarks of civilisation, and the minds of men shrink back aghast from the awful spectacle of a world in agony.

On all sides the question forcing itself to the front, demanding solution and refusing to be silenced, is the same; though voiced in many different tongues and framed in widely contrasted settings, it expresses ever in some form the age-long need of Humanity for a Divine Sanction in life and its happenings; the constant fear on the part of the creature that the Creator shall in some unthinkable fashion be less than himself, or be proved incapable of guiding the Evolution of the World for which He is responsible. The mind, appalled before the unexampled terrors by which it is confronted, shaken from its accustomed bases of consciousness and beaten back upon itself, begins to question fundamentals and to seek assurance in the region alike of faith and of speculative thought; religion, tradition, morality as a system, one and all fail beneath the pressure of a hitherto unknown weight of experience; character alone shines out in the welter of destruction, a nugget of pure gold amid the ashes of an entire civilisation.

The War! What other phrase is there in life to-day? What note vibrant enough to stir the pulses and the beat of fullest life? What other summons to the sleeping spirit in humanity can equal the clarion call of its great *reveillé*?

What pictures it paints on the world-canvas as it trails its plume of crimson through space; pictures indelible so long as the race shall endure, colours dyed deep into the fabric of which the vestures of the souls of men are made.

What broken fragments of earth and clay, stained scarlet by its passing, litter the battlefields of Destiny; new world-stuff, saturate with the blood of sacrifice, out of which the Cosmic processes shall build a Universe anew. We see them, those fields of France and Belgium, grim and ghastly, stripped for the death-struggle with the Past; we see the terrible array, the naked desires of the beast in man from which the veiling tissues of conventionality have shrivelled away, incinerated by the fierce heat of the fires of War.

There also we see the unveiled Beauty of the human spirit, for the blackened shreds leave bare alike the foul and fair, the crooked and the straight; and here, while the devils laugh to feel their own desires informing the robuster life of beings of flesh and blood, the Angels smile to see how liker to God is man than even they may be in all their purity and power.

Grim are those battlefields; gorgeously empanoplied hang the great standards of the nations beneath which the Ideals of the past are tested and those of the future forged.

The tendency of human thought in philosophy and religion was, even before the War, beginning to set in the direction of empiricism; creeds and dogmas were tested in the new light of experience, the foremost thinkers of

Europe were at one in their view of life as the Great " Adventure " with *character* as the object of its search. And since the War has consumed some of the wrappings of the little personal self, both national and individual; since the Churches have ceased to offer any solution other than that of a Theology framed for bygone generations, this has been increasingly the case in minds confronted with the three-fold problem of pain, evil and death.

The so-called New Theology, with its priceless gift to the present generation of the doctrine of Divine Immanence, has done much to clear away the cobwebs of error with regard to the nature of Man and his ultimate destiny. But for want of a more thorough and far-reaching application of its belief in the inherent Divinity of Humanity and of the evolution of the Divine spark through the material vehicles it controls, the full value of this conception of the nature and character of the Divine Being is lost.

Side by side with the belief in the spiritual essence of matter we find still existing the old ideas that belong to the Mosaic doctrine of special Creation, and the lack of understanding with regard to the evolution of consciousness which accompanies the evolution of structure has left thought in a condition more chaotic, if less dogmatic, than in the past century.

By the majority of men and women the old problem of Browning's *Caliban* is still unsolved. In his poem the poet-philosopher is depicting the dim gropings of the half human monster after some conception of the nature of God. Lying idly in the ooze by the river's bed he watches a string of green beetles wind slowly to the water's edge and soliloquises in philosophic vein. *He* can exercise his will in regard to them, can let four pass and crush the fifth; seven, eight, nine, and lo! the tenth is doomed; " so He! ". The God of the amphibian's imagination can crush, doom or deify at will the creatures of His shaping. " Hath not the Potter power over the clay? "

This view, which in its extremest expression is the Calvinistic doctrine of Predestination, that nightmare of many an earnest soul, is still held in a less exaggerated form to-day, indeed, underlies all the teaching of orthodox religion.

From the standpoint of emancipation from this narrow conception of God it matters little whether we think of the Universe as something *made*, wound up and set going like a clock, or as an organism instinct with the Divine life, in very truth the body by means of which His Consciousness finds expression.

The latter view, tremendous advance as it is upon the former because in essence the germ of Truth and therefore capable of development into the enlightenment of perfect Wisdom, is still of no practical value to the thinker unless accompanied by the conceptions of the relation of Spirit and Matter, of consciousness and form, which cluster round the central teaching of the Divine Immanence as satellites round some mighty planet. Men's minds are still as affrighted and dismayed at the breaking of form as in the days when it was held that God created each type of physical organism and gave it such an indwelling soul as pleased Him; dooming or delivering, blessing or cursing at the outset of the journey and demanding at the end an account of the brief experience men call " life."

To such a view not only the War but any great experience that shatters form comes as a problem of serious proportions.

Why does God create or ensoul vast millions of bodies only to allow them to be shattered in the prime of physical existence or crushed beneath the iron wheels of the Juggernaut Car of Pain? Is it, can it be, consistent with the Divine Love to doom youth and strength, the flower of the manhood of a nation, to undergo at one time and in the concentrated poignancy of special conditions that dread experience that men call death? What waste, what awful mismanagement, what terrifying suggestion of a God Whose nature is Divine *Hate* is there in this wanton destruction of the bodies it has taken so vast a period of time to evolve!

Thus argue alike special Creationist and New Theologian, each aghast at the clash and tumult of the smashing blows of the hammers that break down form, each so concerned with the material side of the World's Calvary as to be unable to realise in any but the most partial sense the Resurrection which awaits Humanity in the new body of its own shaping.

Character is the one reality; the forming out of Spirit (which is God) and Matter (which is God also), of *Soul*, which is Humanity become God in perfection after the long travail of the Ages. The Cosmic Processes are at once full of the hidden mystery of God's own Plan and simple as the growth of the acorn into the oak. God does not *make* War, nor in one sense can He be said to permit it. Peace, Harmony, Love, Brotherhood! these are the angelic voices that call softly from the mist-enveloped heights of consciousness, telling men what He is and what they also are.

Mysterious truly and only partially understood are the rank growths that appear from time to time in the process of unfoldment of the Germ in the rich soil of experience. Then is the sickle laid to the root of the tree and the festering marshes are drained and purged, then do the great Winds blow and the Tempests rage and the destinies of nations become as stubble before the fire.

For the One Purpose must fulfil itself, the triumphal progress of the Divine Germ up and on through the Kingdoms of Matter may not be delayed; and through the breaking of form life leaps forward free and victorious to seek anew the body of re-birth for the fulfilment of its inalienable heritage of perfection.

On those grim battlefields of a World's Agony the Divine Love is crowned and sceptred, even while Itself alike the offering and the Priest. For in each human soul God Himself is vindicating His one purpose for all, and is waiting in His eternal Patience while the noxious growths and foul weeds are cut away and the good grain garnered for re-sowing. Pain is there with the pruning knife and Death with the Keys of Life; and over all the smoke and din of the conflict, above the hills of Time and the night that endureth for a season rises the Sun of Righteousness with healing in His Wings.

E. M. GREEN.

Slowly, out of all life unfolded, the supreme joy;
Over all storms, above the clouds, beyond Night and the shadow of the Earth,
The Sun in the blue aether changeless shining.

Not pleasure alone is good, but pain also; not joy alone but sorrow;
Freed must the psyche be from the pupa, and pain is there to free it.
Throes and struggles and clenchings of teeth—but pain is there to free it.

EDWARD CARPENTER.

Salvation Army Women and their War Work

By Major RUTH TRACY.

[*Last year, as our readers will remember, Miss Ruth Tracy contributed a delightful article to this magazine on Salvation Army Women's work in the slums, under the title of "Queen of the Alley." This month we heartily welcome another article from her pen on the work which the women of this great organisation are doing in connection with the war.*]

'When the memory of battles
At last is strange and old,
When nations have one banner
And creeds have found one fold—

'When the Hand that sprinkles midnight,
With its powdered drift of suns,
Has hushed this dreadful tumult
Of sects and swords and guns—

'Then Hate's last note of discord
In all God's worlds shall cease,
In the conquest which is service,
In the victory which is peace!"

IT Summer of 1914—how long ago it seems—witnessed a gathering in London which helped both outsiders and insiders to realise that the Salvation Army banner was a bond of union between the nations of all the world.

Among many photographs taken during those glad and wonderful days an attempt was made to get a group including one woman from each of the twenty-eight lands represented.

Looking to-day at the picture which resulted one observes that France, Germany and Belgium are close together, the Belgian sister being on her knees!

"What a sad sequel to our glorious Congress!" was the cry which arose when this appalling war began.

Alas, not yet did the knowledge of the Lord cover the earth as the waters cover the sea—not yet had universal love made strife and hatred impossible.

Still, the world-wide Army of Salvation existed—as its Founder had said—"to be the friend of suffering humanity under all conditions, both in body and soul, for time and eternity," and this was still its business on both sides of the European battlefield.

In the Continental countries involved in the war all male Salvationists of military age were of course at once called to the National Colours, and very many in our own land who were Reservists immediately donned the khaki. Other young men in the organisation felt it their duty to offer themselves, so that, in the Red Cross and other branches of the Service to-day there are hundreds of men whose allegiance to King and Country is all the more faithful because of their Salvationism.

If men must fight, then women must weep! But the women of to-day are not content to accept weeping as their only contribution in the nation's hour of need.

Women members of the S. A. felt it their immediate duty to see that none of the sad and needy people already depending on their ministrations were forgotten or neglected, and in addition they held

themselves ready to take up whatever special service came within their reach.

* * *

During the Boer War the S. A. sent some officers to work among the British troops in South Africa, the lady in charge of this little party being a daughter of the late General Sir John Irven Murray, of Indian military fame.

It was, therefore, natural that Brigadier Mary Murray should, last August, be selected by General Booth again to represent the S. A. in a similar capacity, and when the British Expeditionary Force went to the Continent, she, with a sister nurse and one brother officer, went also.

The experiences of this trio during those first difficult weeks, when they travelled to and fro on trains taking troops to the Front and bearing back wounded soldiers by the slow and painful stages which were then unavoidable, helped to bring home the urgent need for some swifter and easier means of transit for our brave, wounded men.

Thus, it came about that a fund was raised in the United Kingdom to equip and send to the Continent an S. A. Motor Ambulance Unit. Here the women had an opportunity for special service, and right heartily did they seize it.

Bonnetted sisters spent hours in the streets, getting their collecting boxes heavy with pence, many of which were approvingly given by khaki-clad men. Touching sacrifices were made by the poorest members, all being resolved to contribute something to this work of mercy.

Those first five cars were dedicated by General Booth, in the Guildhall, on Dec. 1st, 1914, the Lord Mayor of London presiding over an enthusiastic and crowded meeting.

On February 15th a second unit was dedicated at Clapton, in the presence of a still larger crowd—and this time there were six cars, one, a very large one, being the gift of Norwich friends. The other five had been built extra high so that they could negotiate roads strewn with boulders or a foot deep in mud, and penetrate right up to the battle lines. With the unit was a huge motor lorry to be used for carrying Red Cross supplies between the base and field hospitals—this to meet another discovered need.

Queen Alexandra's interest in this effort of the S. A. was expressed by Her Majesty most kindly receiving the General and Mrs. Booth, and giving her own name not only to the large car—as at first proposed—but to the entire unit, which she inspected with sympathetic approval.

Qualified drivers and conductors for all these cars were chosen from among hundreds of Salvationists who offered for the dangerous duty, each man being fired by deep concern both for the bodily and spiritual welfare of the wounded.

* * *

To their keen disappointment, no women were permitted to accompany the cars into the danger zone, but at the base the hands of English and French sister Salvationists at once found much to do, preparing supplies of necessaries to go to the Front, visiting the wounded in hospitals, with the permission and approval of the authorities, and serving their brave countrymen in that war-stricken land as their own mothers and sisters would serve them, had they but the opportunity.

For the wounded they write letters, undertake enquiries, and supply any small necessaries for which there is demand. Often they are able to ease the mind of a suffering man by sending word to England to have a Salvationist visit his home—where, perhaps, a child is sick, or a wife ill, or there is other special trouble.

* * *

Soldiers' Rests have been established in centres such as Boulogne, Havre, and Abbeville, after the pattern of those doing such good work in the camps at home. These are managed by the sisters who, in addition to distributing changes of clothing and army papers, serve out tea and buns, write letters to the men's wives, visit the prisoners, and play Salvation music on the piano.

"Your music," said one man to them, while tears filled his eyes, "is like a drop

of clean water falling in a very dirty place!"

* * *

Here are some instances of the work being done by women wearers of the S. A. uniform.

A French-Swiss officer was at her post in Belgium, doing the regular work of an Army sister among the poor, when war burst on that unhappy land, and the city where she lived was shelled.

Writing of her experiences, she said: "It has been terrible beyond all expression, but the Angel of the Lord encampeth around those that fear Him and *plucks them out of danger* (French version)." When the people were completely panic-stricken this woman found herself able to "rest in a great calm and without any fear."

During a bombardment which did not cease for a moment, she drew some thirty women with their little children into the shelter of her cellar.

Emerging afterwards she found dead bodies in the streets, maddened people flying to save themselves, and everybody weeping. But none of her little flock had been touched.

"Oh, how God has protected us," she said. "And how glad I am that I remained at my post to help my comrades."

When English soldiers arrived this officer and her assistant prepared tea for them while they dug trenches.

At Rheims the two Army sisters remained at their posts through all, explaining, when urged to flee:

"Our place is with our poor, dear people. If they suffer we will suffer. If they go short or are reduced to starvation, then we will starve, too."

While they were out visiting those in distress a bomb smashed their own kitchen. They spent days and nights in a cellar, comforting the terrified people gathered there.

And at Christmas those brave women actually arranged a tree and other little pleasures for the children in their cellar.

* * *

When it was expected that the Germans would reach Paris the S. A. commanding officer there called the women officers together, explained the danger and offered to send them south till it was over.

But they one and all elected to stay and go on with their work. And ever since they have taken active part in making and distributing soup for refugees, sewing for the poor, comforting the sad, holding meetings, and visiting the hospitals, all the while sharing the general poverty. The S. A. has always been poor in France, and now there is less money available than ever.

* * *

The women officers who were at Marseilles when war began, added to their duties by volunteering to spend two nights weekly at the local hospital, and their presence has been much appreciated by the wounded soldiers.

During the long hours of the night, when many of these poor fellows were unable to sleep, conversations took place which cheered and helped them.

Men would then confess that before the war they never thought of God; did not believe in Him. But now they did, and wanted the sisters' prayers. Others asked for letters to be written on their behalf.

* * *

This Spring a girl captain in an English town was going from door to door, asking help towards the Self Denial Fund.

In one house she found a couple who welcomed her in with great cordiality and readily contributed. They told her that their son was an officer in the war, and that lately his letters had been "full of the Salvation Army." He said that he constantly saw their ambulances at work, and their lasses visiting the wounded. He seemed never tired of singing their praises!

* * *

Two English women officers were on their way to visit certain hospitals in Paris, when a lady, spying their bonnets, stopped them, saying she had just visited a hospital outside the city in which a private of the Grenadier Guards lay mortally wounded.

As she had bent to speak to him, he had said: "Oh, I *do* wish I could see a

Salvation Army officer," and she had undertaken to send one.

A man in hospital with frozen feet, when just able to hobble about the ward, spent the best part of two days watching from the window in the hope of catching the eye of a passing S. A. Ambulance driver. He had a note ready to throw down, telling his desire.

But it did not need to go, for on the second afternoon the ward door opened and a bonnet appeared.

" Bravo, Salvation Army, you are the first to visit us ! " cried the occupants of an enteric ward, on another day, when the lasses entered.

" When they asked me what my religion was, I said Salvation Army," remarked a soldier to his mate. " You see, the only religious service I ever go to is their open-air meetings ! "

* * *

" You need to be in France to *realise* the war," say those who are working there.

" We feel we owe the glad welcome we get from the men everywhere in France to the work of our faithful people at home," said Brigadier Murray, one day. " It is because they already know and believe in *you* that they are so glad to see *us !* "

"If only the people who give these things could see a *little* of the gratitude of those who receive them, I am sure they would feel more than repaid," wrote another who had the privilege of distributing the comforts sent from the S. A. at home for the men at the Front.

" This week I gave a shirt to a man who had been without one for a fortnight. His last had been in use for five weeks, and then he had thrown it away in disgust ! "

* * *

There are now S. A. hutments at most of the military camps in the United Kingdom, and women help in their management.

" We don't make tea in an urn," said the wife of the officer at Weymouth. "We make our men as much at home as we can. Tea is made fresh in a tea-pot, and we use cow's milk."

" We love to come to the Army Hut, it is so home-like, and everything seems done expressly for *us*, and not for yourselves," was a Scotch trooper's way of putting it.

* * *

The drinking habit has been tackled by members of this—the greatest teetotal organisation in the world. (Every Salvationist is a pledged abstainer.) Everywhere its people exhort the soldiers to sign the total abstinence " no-drink-during-the-war " pledge which Mrs. Parker, sister of Lord Kitchener, introduced. And the response is most encouraging.

* * *

Hundreds of Belgian refugees have been cared for in S. A. Homes, and wounded Belgian soldiers have spent their convalescence at its Land Colony in Essex.

The Naval and Military League of the S. A. has existed for many years, and from the first has been officered by women. Its service-men members are scattered all over the world, and during these war-days its organization is proving invaluable for relieving anxious and sometimes distracted relatives who have lost touch, on account of removals, illness or other reasons, with their soldier or sailor kindred.

The League Secretary, at 101, Queen Victoria Street, London, E.C., gets particulars about the man enquired for, sets her machinery in motion and in the majority of cases—often on the slightest of clues—is able to re-establish the broken link.

" *Don't forget to write to mother,*" hangs in prominent letters on the wall of a Salvation Army Hutment at Trentham Camp in far New Zealand.

* * *

Visitation is an important feature of every S. A. Corps officer's duty, and in this connection it is especially the women's privilege to hurry to homes where bad news has been received. Often they are already on the spot when it arrives. What a priceless possession, then, is a heart at leisure from itself, to soothe and sympathise.

Social evenings for the women-folk of soldiers have also become a feature of Corps work, and on these occasions the army songsters and musicians lay themselves out for the happiness of their guests.

On one such evening, while tea and cake was being handed round, a telegraph boy arrived with a wire for one of the wives.

The woman's face whitened, and all the happy chat was suddenly silent. But soon the company breathed freely again, as the sister in charge announced:

"Mrs. Brown has *good* news! The wire says: 'Coming home to-night! Jack!'"

* * *

The Home League is an established feature of the Army women's work. At its weekly afternoon gatherings for wives and daughters all sorts of useful things are taught, including cookery, hygiene, the making and turning of garments, and all other branches of home management.

The members pay in their weekly pence for a variety of future uses, among them being a summer outing, or a Christmas feast.

But since war has been raging these pleasures have been voluntarily given up, and the money devoted to buying material to sew for the soldiers, or sending comforts to the wounded.

* * *

Always the Army sisters are looking for wandering girls on the cities' midnight streets. And during these days of unusual danger and temptation extra patrol work is being done by them at the hours and in the districts where it is specially needed.

* * *

That these varied efforts are not wasted there is abundant evidence.

"I saw your people at the Front," said an invalided soldier, extending his hand to the writer, in a tramcar, the other day. "Doing good work they are, too. God bless you!"

A bonnetted woman taking shelter under a railway arch, during a sudden downpour of rain, saw two lads in khaki, approaching from the other side. Her mother-heart warmed to them at once, and as they caught sight of her face, one came across and said:

"You won't think me soft, I know, if I ask you to put up a prayer for me and my mate some time. We are just off, goodness knows where." Sometimes, too, a *War Cry* seller in the drink-shops is asked to pray for soldiers gathered there.

In the case of married men ordered to the Front, it has frequently been the greatest comfort to them to be assured that the Army would "look after the Missus and the kids." This was done in one case we heard of by the S. A. Captain and wife asking the family to dinner every Sunday.

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Over in the United States the General's sister, Miss Eva Booth, who is in charge of the S. A. forces there, longed to do something to help the war sufferers.

She, therefore, organised an Old Linen Campaign, and from all over that huge land people sent to her gifts of sheets and other linen goods which have been, and are are still being, sterilised, cut, and turned into bandages, pads and other requisites for Red Cross use.

Salvationists devote their spare time to this work, and numbers of unemployed girls are paid to assist in it. One shipload after another has been carried across the Atlantic free of charge and placed where most needed.

And so the spiritual warfare goes on, and the Salvation warriors sing:

"Conq'rors at last, though the fight be long and dreary,
Bright day shall dawn, and sin's dark night be past.
Our battles end in saving sinners weary,
And Satan's Kingdom down shall fall at last!"

RUTH TRACY.

Relief Work in France and Belgium

Some Impressions of Brotherhood Activity at the Front.

By WILLIAM W. MANN,

Continental Relief Secretary, National Brotherhood Council.

EVERY Sunday afternoon, in towns, cities and villages up and down this country, in hall, church, chapel, institute, cinema, or other building capable of accommodating a fair-sized audience, there meet together over two thousand societies. These societies, with an aggregate membership of more than half-a-million men and women, together form what is known as the Brotherhood Movement.

The objects which co-ordinate their activities, as set forth in the constitution of the Movement, are :—(1) To unite men in Brotherhoods of mutual help. (2) To lead men and women into the Kingdom of God. (3) To win the people for Christ. (4) To encourage the study of social science. (5) To enforce the obligations of Christian citizenship. (6) To promote the unity of social service.

The motto of the Movement, indicating at once the source of its enthusiasms and the cardinal principle which inspires its methods and its organisation, is : " One is your Master, even Christ, and all ye are brethren."

The leaders of this Movement had planned, for November, 1914, a great " Campaign," in which the Brotherhood message was to be given " to every man in England and Wales." Forty district federations and hundreds of societies were maturing their preparations, and the Brotherhood army of five hundred thousand was on the point of mobilisation, when there fell the calamity which has shaken the world, and with the coming of the great war there began a campaign of quite another kind than Brotherhood men had planned.

The thought and training put into the organising of the Campaign, however, could not be lost, and at the call of National Headquarters Brotherhoods and Sisterhoods were able to do valuable work in contributing helpers for service on the relief committees which were everywhere formed to meet the crisis. Thousands of members joined the Colours, and hundreds have already laid down their lives in the fight which still goes on. Others have been active in Red Cross service, or in the various relief agencies to which the war has given stimulus and opportunity. Others have had to be content with the less picturesque but equally vital and essential duties of citizenship at home. Specifically Brotherhood activities have been the helping of Belgian refugees by collections and by hospitality, and the establishment of hostels ; the provision of rest and recreation rooms for troops

Social evenings for the women-folk of soldiers have also become a feature of Corps work, and on these occasions the army songsters and musicians lay themselves out for the happiness of their guests.

On one such evening, while tea and cake was being handed round, a telegraph boy arrived with a wire for one of the wives.

The woman's face whitened, and all the happy chat was suddenly silent. But soon the company breathed freely again, as the sister in charge announced:

"Mrs. Brown has *good* news! The wire says: 'Coming home to-night! Jack!'"

* * *

The Home League is an established feature of the Army women's work. At its weekly afternoon gatherings for wives and daughters all sorts of useful things are taught, including cookery, hygiene, the making and turning of garments, and all other branches of home management.

The members pay in their weekly pence for a variety of future uses, among them being a summer outing, or a Christmas feast.

But since war has been raging these pleasures have been voluntarily given up, and the money devoted to buying material to sew for the soldiers, or sending comforts to the wounded.

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stationed in the neighbourhood of societies, organising of concerts, collaboration with the Y.M.C.A. and other organisations which have busied themselves with the welfare of our soldiers in camps and garrisons.

But perhaps the most interesting development of the Movement during these months has been on its international side. Recognising that Brotherhood is a principle which cannot be confined within any national boundary, the Movement had for some years past conducted "crusades" to the Continent, and established there several vigorous offshoots, between which and the societies in this country strong links had been formed. When the war broke out, Mr. William Ward, Hon. General Secretary of the Movement in England, wrote to the leaders of Fraternités and Solidarités in the endangered areas, asking for news of how they fared, and saying that our Brotherhoods and Sisterhoods over here wanted to stand by to help in any way possible. Replies received showed that there was urgent need and opportunity of relief in the shape of food and clothing, and in September a first consignment was taken out and distributed to a large company of old men, women and children at Lille, the families of men fighting at the Front.

When news of this was made known in England, federations and societies immediately came forward also to do their part, until now there have been eleven such expeditions. In this way considerable quantities of food and clothing have been distributed in selected districts in France and Belgium, and help has also been given in cash where Continental Brotherhoods had established soup-kitchens or were affording relief in other directions. Up to the end of May, over £2,000 in money and in kind had been contributed for the work, and though this may seem a small amount in comparison with the immensity of the total need, it should be borne in mind that it has been made up mainly by the humble offerings of individual members and families in societies already strained to the utmost in relieving war distress in other directions.

A noteworthy outcome of these relief expeditions has been the extension of the Sisterhood side of the Movement. Co-operation of English Sisterhoods in a work of relief for women, organised by the Fraternité at Havre, brought to light opportunities for effective linking-up, and the General Secretary of the English Sisterhoods went over to Boulogne, Rouen and Paris to confer with women workers there. Sisterhoods were inaugurated at Boulogne and Rouen. At Paris a central committee of representative women was formed, to organise Sisterhood work in that city, and sent its secretary over to London to study English Sisterhood methods. In February, with the co-operation of Mrs. Despard, representing the English section of the Movement, four new Sisterhoods were established in chief centres in Paris, which have since been doing valuable work and are steadily growing in membership and influence. Thus has been established an *Entente Cordiale entre Femmes* already of much promise.

Meanwhile, the war proceeds, and with it continues the distress among the civil population on the other side of the Channel. As winter approaches, this distress will become acute. Steps are accordingly being taken for carrying on the work of Brotherhood relief on a larger scale. A deputation, which at Easter took over to a town within five miles of the fighting line a consignment from the Oldham Brotherhood, learnt that there is at present within the German lines in that district a population of over two hundred thousand women and children and old men. When, with the advance of the Allies, the fighting-line recedes, the needs and condition of large numbers of these will be urgent and pitiable.

In conjunction with the Fraternités and municipal and military authorities in the neighbourhood the English Brotherhoods have determined to concentrate on the organisation of local depôts for the storage of food and clothing contributed by societies in this country, to be held ready for effective application the moment the

way is clear. Consignments are also being prepared to take through as soon as opportunity offers to the Fraternités in Lille and Charleroi and other towns in the stricken district around.

* * *

It has been the privilege of the writer, as organising secretary in the work, to take part personally in six of these relief expeditions, and thus to visit places close to the fighting-line in the zone of each of the three armies of the West. Among the hundreds of impressions which one cannot help bringing back from the Continent at such a time, there are some which may be of more particular interest to members of the Order of the Star in the East, many of whom are keenly looking in the immense crisis for signs of the working of forces which may help or be used in the preparation for the coming of Him whom they expect.

* * *

The moment one sets foot on French soil, one is conscious of a change in the "inner atmosphere." Immediately something presses in at one with a dull insistence, and a subtle elemental feeling of impending alarm seems to quicken the flow of one's blood and to make one more alert at every sense. The War is imminent in a way not felt over here—though apprehension of raiding aircraft has brought just a touch of it home to some of our population. But across the Channel this sense of brooding menace seems to have knit humanity together, and to subordinate its activity utterly to the unceasing compulsion of the work going on away there to the north and east. The predominance of khaki in the streets, and the grim paraphernalia of rushing cars and ambulances in the ports, enforces the mood at every turn, and one's mind is very soon borne out on to the swift current of "the Great Urgency."

In such an atmosphere, minor things, the petty details of personal claims and needs—unless one in sheer reaction clings to them for refuge—rapidly sink away, and such things as Birth, Life, Death, Pain, Dreams, Ideals, Duty, Character, seem to surge up like an immense mountain range in their cardinal place in the perspective of Being—and begin to be felt as the only things that matter. In a world where the physical is crumbling around one, one's scale of values has suddenly become eternal.

* * *

First, death. We were in a train on the way to Paris. With us was Mrs. Despard, taking to the capital a message from the hundred thousand women of the English Sisterhoods, a mission which was to result in the establishment there of the four new Societies, mentioned above. In the same compartment was a young soldier—clean-skinned and cheery of countenance—bound for Etaples, from Ypres, to get a spring of his car repaired. During the sharing of a vegetarian lunch, the talk turned on courage, and the demeanour of the men under fire. Tommy's views, given in a few simple words, epitomised the men's attitude to death in a simple and touching way. "We've had to face death so often these months," he said, "that we've just no time to pay much attention to it. It's an incident in the day's work. One day it's that man's turn; next day it may be mine. . . ." A dreamy look came into his eyes, and he went on: "Sometimes you'll see a chap looking round for a chum. 'Where's so and so?' he'll ask. 'Hadn't you heard,' says a pal—'he's gone out West.' That's what the fellows call it; going out West!"

To the land of the Far Away and the setting sun—and the Dawn that follows. . . . . May the Star guide them on their journey!

* * *

Pain. We were in a French receiving hospital a few miles west of the Notre Dame de Lorette spur. The cold, clean sanitary smell of a ward. A few beds, and once strong men lying helpless. Bandaged heads and limbs, one pale hand listlessly fumbling at an illustrated magazine. One big fellow pathetically painting a little wooden box he had made. Strangely moving shy smiles of welcome as we approached, and grateful response to the cheery calm of the nurse showing us round. On the walls, some of those vivid

effective railway posters one sees in France, procured by a thoughtful matron to give warmth and life to dreary walls. Then, as one got for a moment the note of hope, there came the faint distant vibration of heavy guns. . . . A sense of the pathos and futility of it caught at one's heart. To-morrow there would be more brought in, maimed and wrecked, to be patched up again. . . . As we were leaving the building, we saw a coffin standing behind a little curtained shelter in a yard, on it a wreath. "Every day we put one or two there," said the matron. But the indomitableness of the Human Will was asserted before we left, when we asked her whether the wounded men who could do so were loth to go back when they got better. She looked at us almost fiercely: "Is not the enemy still on French soil? On the contrary, we have often difficulty in keeping them until their wounds are healed!"

* * *

The Front. Easter Sunday, and glorious holiday weather. In a village near the French trenches, within about a mile-and-a-half of the German lines. Before us, in the cloudless blue sky, seemingly quite close, one of the enemy's sausage-shaped observation balloons hung menacingly. To the right, the spur of Notre Dame de Lorette, with frequent puffs of bursting shell. We were hoping to get as far as a certain village that had been contested with alternating fortunes by the foe and ourselves for some months, and was now ours, but a mere skeleton. We were told this was just now out of the question, as the place had been shelled that same morning, and would certainly be shelled again if our party were seen going through it. The French officer who stopped us obligingly took us, however, through a village nearer in. He showed us a church that had been badly damaged a day or two before. One side had been demolished by a single shell, and the opposite wall was bespattered with stains of powdered brick as if with blood. Another shell had smashed part of the tower, now hanging precariously. The altar, however, was intact, and outside, close to where the first shell must have passed, there stood unharmed, some ten feet high, a great Crucifix. With outstretched arms, the Master seemed to be looking sorrowfully across the fields to where, scarce half-a-mile away, there stood what remained of the once prosperous village we had come to see. Not a single roof but was riddled through and through, the larger buildings an unrecognisable tangle of beams and girders; over all a heavy desolation, and within the stricken walls, despite the sunny sky above, the chill stillness of death.

Yet as one looked at the unshaken figure of the Christ one suddenly became definitely conscious of a fact that had dimly been growing on one: that all along that line of the front, notwithstanding the destruction going on, there was a wonderful peace in the air—a tense exhilaration of every sense and faculty—but giving one, strangely enough, a remarkable feeling of inward calm and indifference to physical sensation. . . .

* * *

As we returned, our officer friend told us of a scene which, had he not seen it with his own eyes, he would hardly have believed possible. It had happened two days ago. Some twenty-five children were playing together in a near-by village street. Over the hill, invisible, the German guns. Suddenly comes a shrapnel screaming, and bursts just overhead. Shrieks, and a tumbling scramble for shelter, but happily no one hurt. For a space, an empty road. Then peeping tiny faces, calling voices, and within two minutes the laughing crowd is at it again, playing as if nothing had happened! And the parents take no more notice than if a cart had passed.

On our way back, too, the captain gave us a graphic impression he had had of modern warfare. A long, empty street. From houses on either side, spitting puffs of smoke. Between, death. *Et voila tout.* He also told us how, a day or so before, he had come upon one of his corporals placing flowers on a nameless grave. "Who is this?" he had asked. "A German I had to shoot in self-defence,"

the man replied, "some five months since. I buried him with my own hands, and I come to lay flowers to his memory."

As we rode away to less exciting regions, on a rumbling springless artillery wagon driven gleefully by one of our Tommies over cobblestones of the most militant French pattern, we were able to watch, hardly two kilometres off, the tragic spectacle of a coal-mine being shelled and set on fire by the enemy, the result of the steady labour of years, and the means of livelihood of hundreds of workers, being annulled in an hour or two.

* * *

And still that strange feeling of an inner exaltation persisted and grew. We had tea in a town through which many of our Tommies pass to get to the trenches. The little tea-room, in which a bright-eyed self-possessed American lassie of seven summers took orders in French or English with equal ease and charm, was full of our men, and we had some interesting conversations. As one chatted with these young fellows, with their fresh skins and their look of superlative fitness, sitting there calmly sipping their tea prior to marching off to the trenches, one realised more vividly what our soldier friend from Ypres had tried to tell us. Some of these men who were daily facing fire had a look in their clear eyes that can only come to men who have looked on the Eternal. They, too, seemed to get something of the strengthening uplift and confidence of that peace and power we had been feeling all the afternoon. Perhaps truly, as the Master said, only by giving up the personal life shall men find the Life that is one.

* * *

At Whitsuntide, on another expedition, at the Belgian Headquarters. All along the way there had been a sort of "grimness" in the air. At Dunkirk especially, which has had a rather trying experience of long-distance shelling, was this apparent. Life was going on in the town in an ordinary way, more or less curtailed, but the whole place was painfully in the thrall of a ceaseless expectancy towards the menace in the north-east. As one approached the Belgian Headquarters, however, one seemed to get free of this oppression, until finally, when the zone of immediate operations was reached, the same exhilaration and inner confidence as one had felt near the La Bassee front asserted itself. Though the town where we were had been shelled two days before, and the ground was continually shaking with the vibration of the heavy guns a mile or two away, and the shelling of enemy aeroplanes is of almost hourly occurrence in the vicinity, one slept more soundly than in London.

In the early morning, we were awakened by the brisk sound of bugles, and, looking out on the street below our window, saw a long rhythmic column of silently marching men, Belgians on their way to the trenches. Young fellows, mostly, no trimmings or panoply about their uniforms, but all with that same rocklike grimness of determination.

That, perhaps, is one of the things that impress one most in this war: how, for many, it is making character. No man can pass through the fires of ruthless discipline and sacrifice that hundreds of these patriot defenders have passed through without having character and will forged and tempered in a way that might not be possible in decades of normal life. Of this one sees the impress on their faces: young men in a few months grown centuries old.

The other dominant thought one brings back is how the war is forcing man into the enduring part of himself, bringing him to a consciousness and a yearning for things eternal. "It makes a chap think, being out here," is how the men themselves put it. By sheer reaction from the awfulness of the wholesale destruction of matter which is going on, a man is forced to seek for some foundation that shall be unshakeable, and so it comes about that many who have never given a thought to the deeper things now are feeling their need. In proof whereof let me conclude this brief record of experiences with an incident told by a Highland chaplain, one among many similar, that happened recently. It was in a little rest and

recreation hut behind the firing-line, where some men of a certain regiment were assembled for refreshment. Eight of the men came to the chaplain, who happened to be there, and said they would like him to give them Communion, as they were going into action on the day following. He said he would, but where should they do it? Why not here, they replied. He pointed to the other fellows, smoking and chatting and playing cards. However, the men got some soap-boxes and covered them with cloth, borrowed some wine from the officers' quarters, and laid out the cups for the Communion. When the chaplain started the little service, the effect on the men was remarkable. Everybody stopped smoking and talking, and came forward and stood watching. Then, gradually, one after another joined in, the word went round, until, starting from the eight, when the service was finished, three hundred men in that regiment had taken part.

* * *

The above impressions are not intended to justify war as the supreme school of all the virtues. The war, to use the expression employed almost unvaryingly by the men who are actually carrying it on, is "hell." But this war has about it features which are unique, just simply, perhaps, because it comes in an age when the steam-engine, the telegraph, commerce, the post and the press have knit men and institutions and nations into a solidarity which cannot be thus violated without the whole of civilisation being grievously involved. As far, at any rate, as hundreds of thousands of the men taking part are concerned, two great ideal principles —one deifying power dominant and the other standing for power used for co-operation and service—are set clearly in the balance. Thus it is that while the men know the whole thing means "hell," yet they deliberately prefer to suffer "hell" than to surrender the principle of "freedom within the law." Thus it is that in this war, on a greater scale than ever before, one sees manifested the sacrifice of the personality, and out of that sacrifice the coming of the man, inevitably, into touch with the Eternal. Thus it is that there is being concentrated, on that narrow belt of the front, in an unceasing flood of prayer, sympathy, hope and longing from millions of hearts throughout the world, such a mighty force as gives our men the calm and strength which one sees glowing in their eyes, and that inflexible determination which shall not only unfailingly make right prevail in the issue of this conflict, but also, maybe, when they return to the civilisation they have been fighting for, give the Great One who shall come an army of Allies for the establishment of the Great Peace.

WILLIAM W. MANN.

Les Cathédrales de France : Rouen et Amiens

La cathédrale de Rouen, l'une d p[illegible] est dédiée à Notre-Dame. Commencée au debut du XIII[e] siècle elle ne fut achevée qu'au XVI[e]. Elle est construite à l'emplacement d'une église très ancienne qui fut detruite par les flammes. La façade, quoique tres noire et effritée, est remarquable par la finesse de ses sculptures. L'arbre de Jesse est figuré au dessus du portail central. A l'intérieur l'église comporte 3 nefs de 11 travées. L'on sait que le place intérieur d'une cathédrale symbolise Jésus mort sur la croix : Sa tête est l'autel, Ses bras etendus sont les deux allées du transept, Ses mains sont les portes, Ses jambes sont la nef, Ses pieds sont le porche, à Rouen, comme a Chartres et a Reims, l'axe de l'église est devié intentionellement afin d'imiter l'attitude du corps affaissé sur le bois du supplice. A ce propos, le choeur et le sanctuaire symbolisent aussi le ciel, tandis que la nef est l'emblème de la terre. Les deux zones sont limitées par une grille ou une balustrade. Comme l'on ne peut franchir le pas qui sépare les deux mondes que par la croix, il etait d'usage, mais l'habitude en est perdue aujourd'hui, de placer au haut de l'arc qui reunit la nef au choeur un immense crucifix. Rouen est une des villes les plus anciennes de France, elle a été christianisée sous la domination romaine du temps de Diocletien à la suite des prédications faites par St. Mellon et St. Nicaise.

Amiens. La cathédrale d'Amiens, surnommée " le Parthénon de l'architecture gothique,' une des plus admirables monuments d'Europe, a été entièrement construite au XIII siècle. L'ecrivain anglais John Ruskin a écrit sur sa beauté parfaite un de ses meilleurs ouvrages: The Bible of Amiens. L'auteur n'y fait pas seulement la description extérieure de l'édifice mais il en devoilé l'esprit el l'ame et, en quelque sorte, l'enseignement occulte. . . . .

La statue la plus célèbre d'Amiens est celle du portail central, le Christ foulant aux pieds un lion et un dragon, connue sous le nom du " Beau Dieu d'Amiens." Dans le choeur de la cathédrale sont des stalles en bois sculpté du XVI[e] siècle d'une rare beauté. Quant à l'Abside, elle est : " the first Virgin perfect work of Gothic art." L'architecte de la Cathédrale d'Amiens n'est pas inconnu, l'on sait qu'il s'appelait Robert de Luzarche, mais celui ci n'a signé son nom nulle part, comme desirant volontairement être oublié. Il est remarquable de noter que la plupart du temps il est impossible de nommer l'auteur d'une cathédrale. Il garde bien souvent l'anonyme ou bien la cathédrale est construite au cours de plusieurs générations et sa beauté est due non plus à un seul, mais à plusieurs génies, créant leur œuvre obscurément pour Dieu, et non pour la gloire. D'autres fois c'est une masse entière qui semble avoir crée et non pas des individualités separées. Ce que Ruskin dit à propos d'Amiens pourait s'appliquer à la plupart des cathédrales : " Who built it, shall we ask ? God, and Man,—is the first and most true answer. The stars in their courses built it, and the Nations. Greek Athena labours here and Roman Jove and Guardian Mars. The Gaul labours here and the Frank : Knightly Norman, — mighty Ostrogoth and wasted anchorite of Idumea." *

Notes by a member of the French Section of the Order of the Star in the East.

The Karmic Results of Self-Sacrifice

By ELISABETH SEVERS.

[*A spiritual philosophy of life should be tested by its power to comfort and sustain in times of great sorrow. The writer of this article shows how the twin doctrines of Reincarnation and Karma may, if rightly understood, give hope and joy even in the face of the world-sorrow of to-day.*]

A BELIEF in man's immortality, in the doctrine of reincarnation, in man's evolution through repeated births in this world—births necessary for the gathering of experience and the unfolding of the inner God—a few words on karma itself, are necessary antecedents to discussing the karmic results of self-sacrifice.

What is karma? The word taken literally means "action." Karma is often defined as the ethical law of causation under which reincarnation takes place—but it is really far wider than this, and is the general law of causation governing all happenings in the physical and superphysical worlds. In the special sense of the word, however, it is used of the law governing human action. "As a man soweth so shall he also reap." Karma is the law of cause and effect, a sequence of conditions. A cause sets up an effect and the effect in its turn produces a cause.

The poetical version of the law of Karma in Sir Edwin Arnold's "Light of Asia" describes the law very graphically and beautifully:—

"It slayeth and it saveth; nowise moved
Except unto the working out of doom;
Its threads are Love and Life; and Death and Pain
The shuttles of its loom.
It maketh and unmaketh, mending all;
What it hath wrought is better than had been;
Slow grows the splendid pattern that it plans
Its wistful hands between.
By this the slayer's knife did stab himself;
The unjust judge hath lost his own defender;
The false tongue dooms its lie; the creeping thief
And spoiler rob, to render."

It follows from a belief in man's immortality, the belief of man's innate Divinity, a Divinity gradually brought from potentiality to actuality through reincarnation, from belief in the justice of the law of karma ruling the world, that death and life both take on very different aspects. In fact, *there is no death* to the believer in reincarnation. There is change of habitat, change of the vehicle the man (the spirit) uses; but whatever happens to the physical body the man survives, and, after a period of experience in higher worlds of being, will return to birth in a new physical body here on earth.

In the world-crisis we are passing through, in which every day we read long lists of casualties, could there be any more inspiring teaching than the doctrines of reincarnation and karma? The loss of one life given in the sacred cause of patriotism, given in answer to the call which has rung through the world: "Your King and Country need you," is

seen as but a trifling thing in comparison with the gain in self-development it has compassed. The armies of Europe to-day are manned by the spirit of self-sacrifice, that spirit which is the mark of the developed soul. It is only those who have made some progress in the unfolding of the Divine nature who can give in defence of an ideal—love of country—that which is his greatest possession, the gift of life. "Greater love hath no man than this, that he lay down his life for" his country.

Sacrifice is the law of evolution in the universe and sacrifice is imposed on the lower kingdoms of nature by a law of compulsion from without. Minerals disintegrate to form the vegetable kingdom; the vegetable kingdom is sacrificed to the animal. Man uses the animal, killing it without scruple to satisfy his own appetite, but man as a creature of free-will has to learn to sacrifice voluntarily without compulsion.

In the beginning a selfish creature, dominated almost entirely by the demands of the "ape and the tiger" element in him, religion and human law train the man, as he develops in sacrifice and unselfishness. The growth of the emotional nature, the love he feels for his wife and family lead to the evolution of unselfishness, to the development of the capacity of self-sacrifice. The savage who murders for hunger develops into the man who lays down his life for an ideal. Surely it must bring comfort—in fact, I know it does—to the thousands, nay, it is not putting the number too high to say millions, who are mourning to-day young lives cut off in the first flush of their gay youth, in the prime of their manhood, to know that the karmic results of their self-sacrifice will be fresh life, life more abundant and more joyful, first in the superphysical regions of the world, the after-death states, and then, later, in physical life, when they reincarnate in the not so very distant future.

For the karmic results of self-sacrifice are both immediate and future. Immediate in so much as a death that is the result of self-sacrifice sets up very special conditions for the man in the next world.

As Mr. Leadbeater wrote in *The Other Side of Death*, long years before the present war: "No one, however, need have the slightest doubt or hesitation with regard to the fate of the man who dies unselfishly at the call of duty. His future, like that of everyone else, will depend upon his life and not upon his death; yet that death cannot but be a very potent factor in his evolution. Whether the cause in which he is fighting be in the abstract right or wrong, simply does not affect the case; he thinks it to be right, to him it is the call of duty, the voice of his country, and he is willing to cast aside all selfish considerations, and obey it even in the face of certain death. Observe that it is in the last degree unlikely that the type of man from whom our private soldier is drawn would in his ordinary home life have any opportunity of developing such magnificent courage and resolution as he gains on the battlefield, and you will begin to see that, in spite of its horrors, war may nevertheless be a potent factor in evolution at a certain level. Another compensation which comes to the victim of sudden death, either in battle or by accident, is the special ministration always accorded to such cases by the band of invisible helpers. The business of the helper is to reassure and console them, and to explain to them as far as is possible the condition in which they find themselves and the course of action which is most desirable for them."

Mr. Sinnett, in his *Spiritual Powers and the War*, confirms this teaching that the sacrifice of life in battle has a very definite effect on the after-life of the man who makes it. "It sweeps out of his consciousness the lower desires which might otherwise keep him down for a while on those lower levels of the astral world in which purification under normal conditions would more slowly, and subject to conditions of more or less discomfort, be carried out. The loss they have incurred proves indeed to have been a gain. It has been my privilege in various ways to have touch with a great many people who have passed across the wonderful threshold, and I may say without equivo-

cation that I have never met one who wished to be back again in the body."

But the most important result of self-sacrifice is the increased power to sacrifice, which will be shown in the next life; the great gain in spiritual advancement which must inevitably be the result.

It can never be too often repeated that man is self-made. In each life the character the child brings with him is the result of his past lives; the sum totals of his past emotions, thoughts and actions. While the vast majority of men do not remember their past lives, their present lives, their ways of thinking, feeling, and acting indicate their drift. The man who is selfish to-day has been selfish in the past. The man who is self-sacrificing to-day has often denied himself for the sake of others in that long life of which each different life is as a page in a volume of hundreds of pages. Character formation is the result of laws. Like attracts like and like gives birth to like.

In the after-death condition the events of the past life are, we are taught, pondered over and converted by a species of Divine alchemy into faculty for the future; thought being a power and thought being the Divine creative power in man. The path of self-sacrifice is the path of the Saviours and Masters of the World. The men who have begun to tread the path of service, as thousands must in this war, will be reborn with the mark on them of the helpers and saviours of the race. "In no other way can progress be made with equal rapidity, and the manifestation of all the powers latent in the Monad be brought about so quickly as by the understanding and the practice of the law of Sacrifice." For that reason it was called by a Master, the law of evolution for the man, just as the law of the survival of the fittest is the law of evolution for the brute.

If causation rules the Universe it follows that no one can suffer what he has not deserved. If sudden death is his lot, he owes that death to the law. If pain prostrates him he is working off perchance some old time cruelty, or he is learning from his own experience a useful lesson. Pain is educational; man only knows good by the knowledge of evil. Man is here to learn, to grow, to evolve the God from the brute. War is a means of education, a means probably only resorted to when other milder means fail. God rules His world in war and in peace. He uses both for the education of His children.

Nations are educated collectively in war time, and each nation reaps appropriate karma. Each nation has its part to play in the world drama, and war is the melting pot of the nations. Different nations have, we have been told, been offered in the past the *rôle* of leader of the nations, and failed by reason of incapacity, by their oppression of the peoples they had conquered. The self-sacrifice of an entire people, of an Empire, reaps its appropriate karma—the karma of playing in the future an important part in the world drama; the karma of making for world-righteousness, of furthering the Divine plan for evolution.

Gallant little Belgium must have made a splendid national karma by her conduct in the present war. Of England's national karma Mrs. Besant writes: "England is fighting when she might have stood aside, selfish and at ease, watching her neighbours tearing each other into pieces, waiting until their exhaustion made it possible for her to impose her will. Instead of thus remaining she has sprung forward, knight-errant of liberty, servant of Duty. . . . . She has naught to gain from the war, but because she loved Liberty, Honour, Justice, Law, better than life or treasure, that she counted glorious death a thousand-fold more desirable than shameful existence bought by cowardly ease. For this, the nations bless her; for this her dying sons adore her; for this, History shall applaud her; for this, shall the World-Empire be hers with the consent of all Free Peoples, and she shall be the Protector not the Tyrant of Humanity."

Can we count our personal losses, grudge our tears, our dead, lost to us but temporarily, if the self-sacrifice of one lifetime brings us so rich a karmic heritage?

Side by side with those who have made, and who are willing to make, the supreme sacrifice of death, is the great army of those who have to stand and wait while those they love are in peril. I do not know if their trial be not the greater. They have not the excitement of the fight, the *camaraderie* of the soldiers, the glory of active service. Yet the very spirit of self-sacrifice is incarnate in the heart of the mother, the wife, the sweetheart who has let her man enlist without complaint, nay, who heartens him for his task. Surely they too shall be born again, when the time comes, with added capacity to serve their country; vision shall be theirs—the wider vision that sees beyond present happening to the future need. Those who, forgetful now of personal sorrow, turn their strength to the helping of others poorer and weaker than themselves in the face of death,—they also shall find peace and joy, and in life on earth again meet and love those to-day they gladly gave to serve their country's need. For love is eternal and outlives death and re-birth to draw together those who love self-sacrificingly—which is the essence of true love. Cause and effect operate in the emotional sphere as in all other spheres—love is one of the strongest elements in karma. The old Latin proverb *Dulce et decorum est pro patriâ mori* concisely states a great truth. The words are the utterance of heroic souls all through the centuries. "To die, battling for the Right, is the gladdest fate that can befall the youth in the joy of his dawning manhood, the man in the pride of his strength, the elder in the wisdom of his maturity, aye, and the aged in the rich splendour of his whitened head. To be wounded in this war is to be enrolled in the ranks of Humanity's Warriors, to have felt the stroke of the sacrificial knife, to bear in the mortal body the glorious scars of an immortal struggle." So writes Mrs. Besant. Can any desire fairer karmic result?

ELISABETH SEVERS.

THE ROLL OF TRIUMPH.

A friend sends the following experience:—

It was in the cold, dark days of December, when our thin line held up the German legions on their way to Calais, and each morning we read, with relief and pride, that the line remained unbroken against most fearful odds. The casualty lists were terrible, the tears of mothers and wives and fatherless children fell on our hearts like lead, and the sorrow of a world in anguish descended like a pall and bowed us to the earth, shutting out the Light.

One day, as I set forth "to do my bit," or, perhaps, more selfishly, to seek forgetfulness in work, the veil was suddenly lifted and behind it I beheld a glorious company of soldiers charging up a hill, shouting in triumph, and with them a vast multitude, bathed in the gold dust of a summer sunset. On and on they came, man upon man, line upon line, a mighty host, surrounded by a singing crowd, following a great banner, which someone, leading, held on high. Out of the gold they pressed towards a great white light, which, somehow, I knew to be the heart of the sun. Every face was radiant with a great joy, every figure vibrant with Life, *intense* Life, intense triumph, intense gladness. The whole vision radiated joy, a joy which set pulses throbbing and seized one by the throat and choked one, and into which I melted and was absorbed as a part into the whole. Dead these men? Killed in action? Never had I seen men so virile, so vigorous, so full of life, so full of action, so glad, so intoxicated with the joy of sacrifice. Never had I seen a multitude of men and women so great with sympathy that one heart beat in all.

No longer do I seek forgetfulness, for between me and the long, long lists which form the Roll of Honour rises the vision of that glorious Manhood pressing forward. Again I feel and hear the shouts of triumph, again my knees tremble at the faint memory of that great unspeakable joy.

For India

By JASPER SMITH.

(Illustration by MISS L. PEACOCK.)

"BOOM! Boom!"

Something jumped in Krishna Lal's brain. Where was he?

Ah! He remembered now. The Ganges was in flood, and he was sitting on the high landing-stage just above the old iron bridge which once carried a railway, staring with fascinated eyes as the muddy swirl thundered past. Never had there been such a flood, they said. For hour after hour he gazed—nay, for days, for weeks, for months, it seemed to him. Every now and then, a dead sheep or goat would float by. Yes, thought Krishna Lal to himself, there were always people drowned in such floods as this. What if he were drowned? Was life, then, so unstable a thing—so soon destroyed, so easily lost? He thought of that wonderful being, the Maharajah, whose service he was to enter when he was older. He thought of his parents, of his little sister, and of his big brother who was studying in England, and who told of such marvellous things in his letters.

Again Krishna Lal's brain gave a jump. He heard shouting. Ah! now he was in the bazaar. There were crowds of people all around him. There were beggars asking loudly for alms. There was a kabuli with his stick. As he walked along, he came to where a wise man was discoursing to those who sat around him. He was teaching that all was illusion.

"It is not I who stand here," he said, "I do but dream that I stand here."

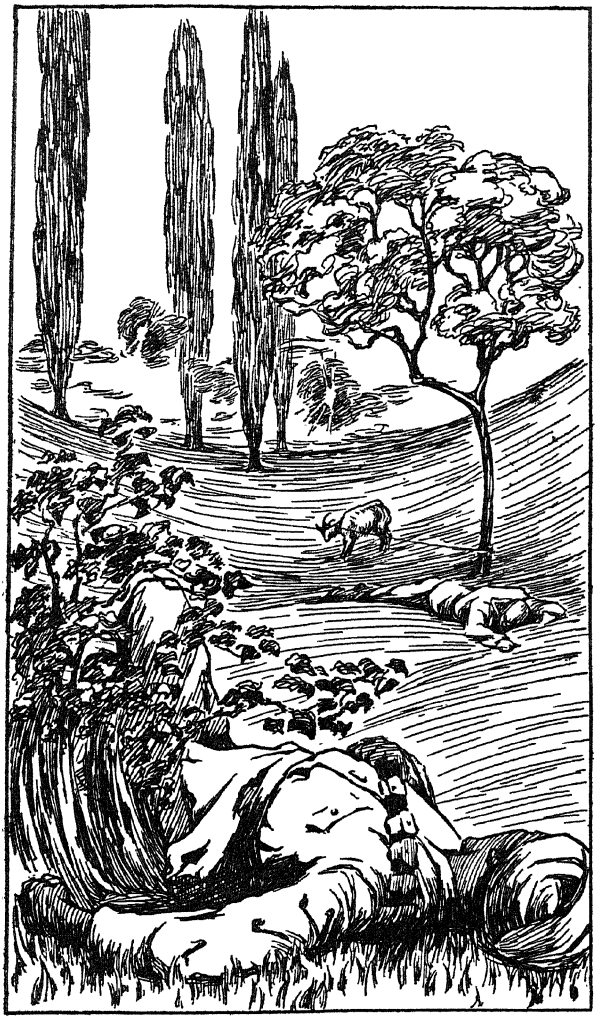
Then Krishna Lal opened his eyes and knew that it had indeed been a dream. He remembered now where he was—in France. He lay wounded under some shrubs. The distant thunder had been of cannon, the shouting was that of fighting men.

He lay in a little glade screened by bushes. Around him were strewn many motionless bodies—apparently dead. The only live thing was a goat, quite unharmed and tethered by a long rope to a tree! Krishna Lal could hear the battle, but could not see it.

Krishna Lal did not call himself a Hindu, a Mohammedan or a Parsi; he was a product of New India—that is to say, he was an Indian. He was not in much pain—only quite helpless as regards his body, though his brain was clear. As he lay there, he considered his position. It seemed years instead of weeks since he had left India. He had grown so much older and wiser. He had come to understand and respect the English in a way which had not been possible before. And this deeper understanding had made his own opinions and motives clearer to him. Why had he so willingly obeyed the call of the King-Emperor? It was—he saw it clearly now—because he was a native of the most sacred land and a citizen of the greatest Empire that the world had ever seen. The Indian Ocean was not so wide but that hands were stretched from the East to the West in these days; and whose hand should India hold but England's? Whose could guide her in so fair and free and smooth a path?

Why, even their women were great and noble! He had known one such who might well bear the title, "Defender of the Faith"—defender of the faith by which man lives. What if India were to fall under the heel of the Germans? He remembered hearing of a German officer's

remarks on being told that his sister had contemplated travelling to India with Mr. and Mrs. Rabindranath Tagore!



He thought of an appeal to Indians to plunge their land in a bloody war, which had been sent to him from an office in Geneva. Some of the things he had seen during the last few weeks passed through his mind, and he shuddered. His beloved Hindustan!

But then—sacrifices were necessary. Suppose his countrymen were to brood over some temporary injustice and grow impatient; what then?

A sound made him raise his eyes. The goat, impatient of even the long rope with which it was tethered, had begun to tear about and to circle round the tree, endeavouring to escape. But soon the rope became wound up, and the goat, not having sufficient sense to go back, was helpless. Krishna Lal watched its struggles. He remembered that when he was a boy there had come to his village an ancient *sannyasin* in a frayed yellow robe, who could answer questions by watching the movements of birds and beasts. He had marvelled then, but he marvelled still more now, that the goat should have answered *his* question so clearly!

Through the bushes he could hear an English regiment preparing to charge. The small company of men near him had evidently just lost their officer in command, for a corporal was speaking.

". . . . It's a-goin' to be a cup-tie game this time! I'll bet anybody a tanner as there'll be some of us as'll be ordered off the field, too! Come on, boys! . . . .

"It's a long way . . . . to Tipperary!
It's a long, long way . . . . to . . . . go . . !"

But Krishna Lal had gone still further.

JASPER SMITH.

Systems of Meditation

IV. Greek Contemplation.

By W. Loftus Hare.

[*Last month Mr. Hare dealt with the various kinds of meditation associated with the Buddhistic teachings, and showed their logical connection with Buddhism as a body of thought. He now passes from the East to the West and deals with the first, in historical order, of the representative Western systems of Meditation.*]

HAVING considered the methods of meditation employed by the Indians, we now turn to one of the most remarkable of the Western peoples, the Greeks. At the first glance, it seems difficult to discern an immediate parallel or to feel that we are justified in speaking of a " method of meditation " in any way comparable to those precise mental and physical processes employed by Yogis and Buddhists: for here an entirely new atmosphere surrounds us; we touch a life characterized by different æsthetic experience to that which we have met with in the East, or at least in India. The Greeks, like the Chinese, were strong in all humanistic traits, while they added a penetrating intellectual impulse which made their life so rich in results to themselves and to the races who received their culture.

However, if favoured with patience on the part of my readers, I shall have no difficulty in bringing before them certain beautiful doctrines which amply prove the existence of an inner intellectual and spiritual discipline associated with both the philosophy and religion of the Greeks from the time of Pythagoras onwards. This I describe by the general term " contemplation."

I. Plato's View of Philosophy.

In Ionia philosophy was regarded as a kind of scientific curiosity which would lead men to visit and report on the doings of other peoples, while in Athens the Sophists and Rhetoricians gave to it a meaning no more than our world " culture " suggests. Protagoras, the Sicilian ambassador to Athens, describes philosophy (in Plato's dialogue bearing his name) as " the love of wisdom." A nobler view of philosophy had already been reached by the Pythagoreans, who claimed that their scientific studies attained the end of " the purification of the soul "; and, in their community, philosophy undoubtedly signified their whole way of life. The same idea appears to have been held by Socrates, whose life was *par excellence* the life of a philosopher. In accord with this basic idea, Plato advances from point to point, strengthening and beautifying his conception of philosophy in a manner that is worth some detailed attention. In the *Euthydemus* philosophy is explicitly defined as " the acquisition of knowledge," by means of the science of dialectic, which he places above all others. In the *Gorgias* the teaching of such dialecticians is attributed to " Philosophy " personified. She is loved more

than all human beings, is credited with eternal truths based in our own consciousness, which no man may contradict. To the faithful followers of this Queen is promised a happy life after death. In the *Timaeus* philosophy is divine and leads her votaries to please the Gods rather than men. The metaphor is changed in the *Philebus*, where philosophy is represented as a gift from God :—

θεῶν μὲν εἰς ἀνθρώπους δόσις, ὥς γε καταφαίνεται ἐμοί, ποθὲν ἐκ θεῶν ἐρρίφη διά τινος Προμηθέως ἅμα φανοτάτῳ τινὶ πυρί.

—(*Philebus* 16 *c.*)

In the same sense, but rather more in the terms of psychology, philosophy is spoken of in the *Phaedrus*, where, in reference to Isokrates, the speaker is made to say :—

If, however, speech-writing should not satisfy him, it would be no wonder if a divine impulse should lead him to higher things still; for there really is philosophy in the man.

—(*Phaedrus* 279*a*.)

We are now prepared to hear Plato's scientific definition of philosophy. *It is the conversion* (περιστροφή) *of the soul from the contemplation of Becoming* (γένεσις) *to that of Being* (οὐσία)—a definition that itself requires an elucidation, which I shall attempt to give as briefly as possible.

The world is known to us primarily by means of our sense perceptions, but however rich and varied may be the content of that kind of knowledge, it is necessarily incomplete and imperfect. For instance, a tree laden with fruit stands before us in a state of " becoming," *i.e.*, of continuous change from moment to moment; but sense perception will not tell us the number of its branches, leaves, or fruit, or the height, width and circumference of the tree. Sense perception tells us nothing whatsoever as to the inner vital processes and laws governing its growth and fruitage, its continuous change in time and space. By means of Arithmetic and Geometry only which concern number and space relation may we penetrate many degrees further into a true knowledge of the form of the tree. Again, if we contemplate the heavenly bodies, we observe phenomena which do not explain themselves to us. Their apparent irregularity of motion conflicts with a conviction that their motion is really regular and orderly. Astronomy, penetrating beyond appearances, tells us what these true motions are. Again, as to music, or sound, in general, sense perception, however perfect in its way, in bringing us into contact with the world of sound, will never tell us what sound is, or why its phenomena are such as they are. The science of Harmonics, however, penetrating beyond all perception reveals, so far as it goes, the general laws governing musical tones and sequences.

Now, these four Sciences—Arithmetic, Geometry, Astronomy, and Harmonics—grouped together under the general title Mathematics, were the invention of the Pythagoreans, not for utilitarian or commercial purposes, but for the good of the soul, for its purification, its mastery of and disentanglement from the fleeting world. Plato held the conviction, derived from Socrates before him, that it was possible to pass beyond the opinion or belief (*pistis*), which sense perception gives us, to real knowledge (*gnosis*). He, therefore, elaborated a further science called Dialectic (which was more than mere discussion) by which he proposed to transcend those sciences—whose operations were based upon hypotheses — to a first principle (ἀνυπόθετος ἀρχή) which possessed scientific certainty. The process of " conversion," therefore, was a gradual one, which led the soul away from the contemplation of things as they appear to the contemplation of things as they really are: *i.e.*, to true Being (*Ousia*).

It is well to remark here that Plato's so-called " two-worlds " are not two in reality, but One viewed in two ways: by the senses it is τὸ αἰσθητον, the sensible; by the mind it is τὸ νοήτον, the intelligible. The philosopher can never be satisfied with the sense view of the world, but must make the ascent to the highest. The frontier between the intelligible and the merely sensible is not a fixed one, for the sensible world may by conquest become *progressively intelligible*.

II. "The Good."

There can be no doubt that Plato believed himself to have penetrated to the inner meaning of the world and to have discovered its ruling principle, which he called "The Good," beyond both "Being" and "Knowledge." On this lofty theme he often lectured in his Academy, but he wrote nothing definite about it. What he says about the Good in his *Seventh Epistle* is very beautiful, and may be said to sum up his conception of the nature and purpose of philosophy.

> There is no writing of mine on this subject, nor ever shall be. It is not capable of expression like other branches of study; but as the result of long intercourse and a common life spent upon the thing, a light is suddenly kindled as from a leaping spark, and when it has reached the soul, it thenceforward finds nutriment for itself. . . . . If I thought these things could be adequately written down and stated to the world, what finer occupation could I have had in life than to write what would be of great service to mankind and to reveal Nature in the light of day to all men?

Again he says in the *Timæus* (28c.):—

> To find the maker and father of this universe is a hard task; and when you have found him, it is impossible to speak of him before all people.

These words do not mean that philosophy was to be kept back from men; on the contrary, those whose souls were "converted," in the sense explained above, by study and by intuition, certainly would desire, as Plato did, to guide men in the right path. It was this thought that was expressed by him in words that are almost an articulate sigh: "If but philosophers were kings—!"

III. God and the Soul.

There are yet two Platonic doctrines that I must refer to before I pass on to the more religious aspect of my present subject. Plato, who makes excellent philosophical use of the myths of the Greeks, was undoubtedly a monothesist; he brought the idea of God into Western philosophy for the first time, and offered a proof for the existence of the Divinity. Briefly, God is the self-moving source of all good-motions in the universe. God is an immortal soul, whose *form* is The Good; consequently he is also rightly called "The Beautiful." The soul of man is self-moving (τὸ αὐτὸ ἑαυτὸ κινοῦν) without beginning and without end. Soul is therefore Will, neither entirely bound by necessity nor entirely free, capable of "motion," either towards the Good or away from it. There are, therefore, at least two kinds of soul, one that by virtuous effort becomes assimilated to God, and the other that falls away from him. The whole aim of life has been defined by Plato in the following beautiful passage:—

> It is not possible that evil should be entirely destroyed; for, of necessity, there is always something contrary to good; it is not seated among the Gods, but moves round this mortal nature and this lower region. Wherefore we ought to fly hence as quickly as possible, and this flight consists in being assimilated to God as much as possible, and this assimilation is becoming just and holy with wisdom.
>
> —(*Theaetetus* 84.)

I have, perhaps, said enough to make clear the philosophical background to the discipline of Contemplation, which I now intend to describe more fully, but let me remark that Plato's thought pervades the whole system; his language, his very words, are repeated for centuries; his lofty conceptions, gained, as it would appear, by a life of patient speculation, are from time to time confirmed or illuminated by a very high order of phychological and mystical experience of the later Greeks. His suggestive myths and allegorical landscapes are preserved and explored with the utmost care by all those who followed him, sometimes in a manner that he would perhaps not have desired. If, then, in studying Philo, Plutarch, Numenius, Plotinus, Porphyry, Iamblichus and Proclus, we take care to read their descriptions in a purely psychological and religious light, we shall be true to Plato and to the nature of our subject.

IV. Aristotle on Contemplative Happiness.

It is well known that Aristotle, who had been a pupil in Plato's Academy, struck out an independent line of his own. In many respects he called back the philosophic student from the direction suggested by Plato to a closer empirical study of the world of Becoming. I have no space in which to discuss these important divergences, but wish to refer to one aspect of Aristotle's teaching in which he carries forward, in his own peculiar way, the Platonic doctrine of Contemplation. "The Good" for him, is "that which all things aim at," and this, on further enquiry, in the case of human beings, turns out to be happiness. But the highest form of happiness is Contemplation. Aristotle's moral philosophy, therefore, is directed to the practical training of men in a life that is primarily one of moral effort, secondly one of intellectual illumination, and finally, one of Contemplation. I will now quote a few sentences from Aristotle's writings, by way of illustration.

Now, if there is any other thing which is the gift of God to men, it is reasonable to suppose that happiness is a divine gift, and more than anything else, inasmuch as it is the best of human things. But even if it be not sent from Heaven, but is acquired by means of virtue and of some kind of teaching or exercise, it appears to be one of the most divine of things, for the prize and end of virtue seems to be something which is best, god-like and blessed.

—(*Nicomachean Ethics I.*, ix., 2-3.)

At the conclusion of this treatise the philosopher discusses the Contemplative life, which is, he thinks, most rich in happiness gained by the practice of virtue. His system of psychology, which held that man is a microcosm of the universe, necessarily admits into human constitution an element that is Divine. The Contemplative life, therefore, is that in which the Divine part of us energizes and yields us the greatest happiness.

A man ought not to entertain merely human thoughts because he is human, or merely mortal thoughts because he is mortal; but as far as it is possible he should make himself immortal and do everything with a view to living in accordance with the best principle in him; although it be small in size, yet in power and value it is far more excellent than all. Besides *this* would seem to be each man's "self" if it really is the ruling and the better part.

—(*X.*, vii., 12-13.)

We shall see, especially in Plotinus, how these doctrines of Plato and Aristotle are strengthened when conformed by experience and described in their terms.

V. Philo of Alexandria.

In the interval between Aristotle and the Christian era Greek philosophy developed in many directions. The Stoics searched after virtue, the Epicureans after happiness. The Academy continued under able leadership the dialectical search after truth which Plato had initiated. But insensibly, probably from Oriental sources, a mystical element was permeating the body of philosophy. Philo, the Jew of Alexandria, is a type of this influence, and as he is known to have saturated himself in Plato, to have read the Scriptures of his own religion "through Greek spectacles," we turn next to him. Two doctrines which ultimately concern our subject are found fully developed in Philo, namely, (1) The doctrine of Divine Infinity, and (2) The Doctrine of Ecstasy. I shall quote a passage in illustration of the former doctrine as a necessary introduction to ecstasy which is, as we shall learn, the richest fruit of Contemplation.

God fills all. He contains and is not contained. He is everywhere and nowhere, and this state belongs only to Him. He is in no place; in fact, space and the position of bodies were created by him, and it cannot be said of the Creator and the creatures that the first is contained in any of the second. On the other hand God is everywhere. His powers, in fact, have spread over earth, water, air and sky. No part of the world has been left solitary by him.

—(*On the Confusion of Languages.*)

The soul in ecstasy ceases to be finite and attains to, or rather becomes, the Divine Infinity. For the soul this is the consummation of its existence and the highest happiness. I quote three passages from the writings of Philo, which

mingling and Penetrating All," on " The Nature of the Soul," on " The Descent of the Soul into the Body," and—very important—" Are All Souls One ? "

VIII. THE SEVEN COSMIC REALMS.

The great critics have chosen different points at which to expound the philosophy of Plotinus. Hegel, for instance, began with *Ecstasy*, with which Jules Simon ended his study. The diagram below will illustrate the way in which I personally prefer to deal with the philosophy of Plotinus. It represents the seven cosmic realms and the seven corresponding elements of man's nature.

MACROCOSM (Considered cosmically)	AND	MICROCOSM (Considered psychologically)		
1. The One, The Good, The First	*Ho theos*	= God		
2. Intellect, the archetypal world of Ideas	*Nous Koinos*	= The intuitive mind of pure Reason	The Ideal Soul	*Psuchê* the Soul (Immortal)
3. The World Soul	*Nous Idios*	= The individual mind	The Rational Soul	
4. Reason	*Dianoia*	= The Reasoning mind		
5. Sense	*To aisthètikon meros*	= The organism of Sensation	*Eidôlon Psuchês*, Image of the Soul (Mortal)	
6. Vitality	*To phutikon meros*	= The vegetable life		
7. Matter	*To Sôma*	The body		

Plotinus treats very largely of the first three realms, which he calls " The divine hypostases or substances that form the principles of things," namely, The One, Intellect, and The World Soul. I shall now quote a few passages from his treatises :—

God is neither to be expressed in speech nor in written discourse ; but we speak and write in order to direct the soul to him, *and to stimulate it to rise from thought to vision ;* like one who points the upward road which they who would behold him have to traverse. Our thinking reaches so far only as to indicate the way in which they should go, but the vision itself must be their own achievement.

—(*VI.*, 9, 4.)

How, then, can we speak of it at all, when we do not grasp it as itself ? The answer is that though it escapes our knowledge, it does not entirely escape *us*. We have possession of it in such a way that we can speak of it, but not in such a way that we can express it ; for we can say what it *is not*, but not what it *is*. Hence we speak of it in terms borrowed from things that are posterior to it, but *we are not shut out from the possession of it*, even if we have no words for it. We are like men inspired and possessed, who know only that they have in themselves something they know not what—and who, therefore, have some perception of that which has moved them, and are driven to speak of it, because they are not one with that which moves them. So it is with our relation to the absolute.

—(*V.*, 3, 14.)

The Divine Mind is the first thing generated from God. In a long but very beautiful passage the Intelligible World is described as a *system of minds*, interpenetrating one another in perfect harmony. Everything is there mentally, a perfect pattern upon which the inferior images of the world are made.

The " World Soul " is the soul of the whole world, and as such is One and Indivisible, but as it descends into the body of the world, through the relationship that it takes on with the divisible, the manifold, it becomes, from our point of view, divisible and manifold. One of the Treatises deals with this subject. Writing of the sensible world, Plotinus says :—

On the one hand, there are existences which are essentially divisible and capable of

endless dispersion. They are those in which no part is identical with another part or with the whole, and in which each part is necessarily less than the whole. Such are all sensible things that have corporeal mass. . . . .

Again, in reference to the second realm, he says :—

There is a substance which is entirely opposed in nature to those that have just been described, a substance which is undivided and admits of no division, and which is not capable even in thought of having its constituents separated from each other. . . . . And in relation to all other things it is like the centre of a circle from which all the radii extend to the circumference, leaving the centre to abide in itself and yet deriving from it their origin and existence. *Thus, although the radii diverge from the centre, they ever maintain connexion with it; and although they are divisible, their beginning or principle lies in the indivisible.*

He then describes the world soul as the " third nature," or intermediate :—

Now, between this substance, which is altogether indivisible and occupies the first rank in the intelligible world, and that sensible existence which is altogether divisible, there is a *third nature* which is not primarily divisible like material bodies, but which yet becomes divisible through its relation to them. Consequently, when such bodies are divided, the form which is immanent in them becomes divided also, yet in such a way that, while thus becoming manifold, *it remains whole in all its parts*, in spite of their separation from each other. . . . .

He who thus considers the greatness of the Soul and its powers will recognise how wonderful and divine it is, and to what a superior order of being it belongs; how, without having any extension, it is present in all extension, and how it occupies a place without being excluded from other places. Thus it is divided yet undivided, or rather it never really is or becomes divided, for it abides complete in itself, and is divided only in relation to bodies which, in virtue of their divisible nature, are not able to receive it indivisibly. Thus the division belongs really to the bodies, and cannot be attributed to the Soul itself.

—(*IV.*, 2, 1.)

Because of this indivisibility of the Soul in its higher aspect and its divisibility in its lower human aspect, *all souls are one*; they all have their root in the Soul of the World. The human soul always is and never has been anything else but one from the higher point of view.

IX. Ecstasy.

I have now been able, I hope, to indicate sufficiently what may be called the cosmic and psychic framework which makes ecstasy possible, and will conclude my study of Plotinus with descriptions of this blessed experience expressed in the words of the philosopher himself. As in the case of Philo, we may safely assume them to be accounts of personal experience :—

Often when by an intellectual energy I am roused from body, and converted to myself and being separated from externals, retire into the depths of my essence, I then perceive an admirable beauty, and am then vehemently confident that I am of a more excellent condition than that of a life merely animal and earthly, for then especially I energize according to the best life, and become the same with a nature truly divine; being established in this nature, I arrive at that transcendent energy by which I am elevated beyond every other intelligible, and fix myself on this sublime eminence, as in a divinely ineffable harbour of repose.

But after this blessed abiding in a divine nature, falling from Intellect into the discursive energy of reason, I am led to wonder how formerly and at present my soul became intimately connected with a corporeal nature; since in this deific state she appears such as she is in herself, although surrounded with the dark and ever-changing bodily nature.

—(*IV.*, 8, 1.)

The following passage may, I think, be regarded as the original of the doctrine of the " Perpetual Presence of God," which was elaborated so beautifully by the Christian Mystics :—

Now the One, having no difference in it, is, therefore, omnipresent; and *we are always present to it* except in so far as we alienate ourselves from it. It, indeed, cannot make *us* its aim or centre, but it is itself *our* true aim and centre. Thus we are always gathered around it, though we do not always turn towards it. We may compare ourselves to a chorus which is placed round a Choragus, but which sings out of tune so long as it directs its attention away from him to external things; but when it turns to him, it sings in perfect harmony, deriving its inspiration from him. So it is with us; we are *always gathered around the divine centre of our being.*

—(*VI.*, 9, 8.)

Doubtless, it seems astonishing that The One can be present with us without approaching us, and can be everywhere whilst being nowhere. This astonishment is founded on

the weakness of our nature; but the man who knows the First would be much more astonished if things were otherwise. And, in fact, they cannot be otherwise; let anyone be astonished if he will; what we have just said is the exact truth.

—(*V.*, 5, 8.)

When this takes place, therefore, the soul will see both the divinity and herself—as far as it is lawful for her to see him. And she will see herself indeed illuminated, full of intelligible light; or rather, she will perceive herself to be a pure light, unburthened, agile, and becoming to be a God, or rather essentially a God, and then shining forth as such to the view. But if the soul again becomes heavy, she then as it were wastes away.

Perhaps, however, neither must it be said that he sees, but that he is the thing seen—if it is necessary to call these two things, *i.e.*, the perceiver and the thing perceived. For both are one; though it is bold to assert this. So that, indeed, the soul neither sees, nor distinguishes by seeing, nor imagines that there are two things; but becomes, as it were, another thing, and not itself, becoming wholly absorbed in deity, she is one, conjoining, as it were, centre with centre. For here concurring, they are one; but they are two when they are separate. Hence this spectacle is a thing difficult to explain by words. For how can any one narrate that as something different from himself, which when he sees he does not *behold* as different, but as one with himself?

—(*VI.*, 9, 9.)

Perhaps the most beautiful and precise statement of ecstatic vision is given in the short passage which I now print in the original Greek and a translation:—

Ἦν δὲ ἓν καὶ αὐτὸς, διαφορὰν ἐν αὑτῷ οὐδεμίαν πρὸς ἑαυτὸν ἔχων, οὔτε κατὰ ἄλλα· οὐ γάρ τι ἐκεῖνο παρ' αὐτῷ, οὐ θυμὸς, οὐκ ἐπιθυμία ἄλλου παρὴν αὖτῷ ἀναβεβηκότι, ἀλλ' οὐδέ τις λόγος, οὐδέ τις νόησις, οὐδ' ὅλως αὐτὸς, εἰ δεῖ καὶ τοῦτο λέγειν, ἀλλ' ὥσπερ ἁρπασθεὶς ἢ ἐνθουσιάσας ἡσυχῇ ἐν ἐρήμῳ καταστάσει γεγένηται ἀτρεμεῖ τῇ αὐτοῦ οὐσίᾳ, οὐδαμοῦ ἀποκλίνων, οὐδὲ περὶ αὐτὸν στρεφόμενος, ἑστως πάντῃ καὶ οἷον στάσις γενόμενος, οὐδὲ τῶν καλῶν, ἀλλὰ τὸ καλὸν ἤδη ὑπερθέων, ὑπερβὰς ἤδη καὶ τὸν τῶν ἀρετῶν χορὸν.

—(*Ennead, VI.*, 9, 11.)

In that experience the seer becomes *unified*, being conscious of no opposition towards others or himself; no anger, no desire, no conception, no thought—nay, so to speak, even no self. Rapt and inspired hangs he there, well poised in solitary calm, without a quiver of his own essence, settling nowhere, not whirling around, brooding motionless until he himself becomes a pause. Nay, not even about Beauty cares he, having soared far beyond it—yea, even beyond the Choric graciousness of the Virtues.

I like to leave upon the reader the impression of the practical value of the Contemplative life. If we ask what is the ethical and social value of "the return to God," there can be but one answer:

It is not a matter which concerns the soul alone. Even for those souls that do not choose to make God their aim, if others do, there is a better world in store. For if we are united to God we are united to men, says Plotinus. In this way, we and all that is ours are *carried back into real Being*. We rise to it, as to that from which originally we sprang. We think intelligible objects and not merely their images or impressions, and in thinking them we are identified with them. Thus we participate in true knowledge, being made one with its objects; not receiving them into ourselves, but rather being taken up into them. *And the same is the case with the other souls as with our own. Hence, if we are in unity with God, we are in unity with each other*, and so we are all one.

Plotinus declares:—

But if one of us could "turn round" either by his own effort or by the aid of Athène he would behold at once *God, himself*, and the *whole*. At first, indeed, he might not be able to see himself as one with the whole; but soon he would find that there was *no boundary he could fix for his separate self. He would, therefore, cease to draw lines of division between himself and the universe;* and he would attain to the absolute whole, not by going forward to another place, but by abiding in that principle on which the whole universe is based.

—(*VI.*, 5, 7.)

This is the "Greek Vedanta," indeed; it is the goal of the life of Contemplation, to know and to feel that "One is the Self of All."

WILLIAM LOFTUS HARE.

(The next article will deal with the early Christian Doctrine of Prayer.)

The Land of the Lord Buddha

With Illustrations from Photos. by N. SHIVAKAMU.

By MARY K. NEFF.

FAR away from the noise and strife of the modern world, at the feet of the Himalayas, in the Nepalese Tarai, lies the happy spot where the Lord Buddha was born. It is marked to-day by a stone pillar set up by order of King Asoka when he made his famous pilgrimage to the various places hallowed by the presence of the Lord. The intervening twenty-one centuries have dealt hardly with the pillar; it is brown and time-worn and split by lightning. Only the upper line of its inscription is still visible above ground :—

"His Majesty King Piyadasi (Asoka) in the 21st year of his reign, having come in person, did reverence. Because here Buddha, the Sakya ascetic, was born, he had a stone horse made and set up on a stone pillar. Because here the Venerable One was born, the village of Lumbini has been made revenue-free and has partaken of the King's bounty."

Needless to say, the stone horse has long since disappeared. The pillar stands on the side of a mound or hill at whose base, on each side, lie ruined lotus-ponds. In the days of King Suddhodana a pleasure-house stood here in the midst of a beautiful garden, the Lumbini Garden. Hither came Mayadevi, the Queen, journeying (in accordance with immemorial custom in India) to her father's house, when the time for the birth of her first child drew near; but while she tarried here resting, the child was born.

Some six kos (twelve miles) to the north-west, near a tiny village called Tilauri Kot, are the ruins of Kapilavastu, King Suddhodana's capital. One can trace a square inner enclosure—the royal precincts,—by walls of decayed red brick. These walls measure about a quarter of a mile on each side and face the four cardinal directions; each has a great central gateway. Within is a stretch of level ground, dotted with clumps of trees of many varieties (the plains without are treeless), and with mounds marking the sites of palaces. Two square lotus-ponds still persist, one in the centre overgrown with rank grass and reeds, the other filled even to-day with beautiful white lotuses that rear their heads high above the water. To the north the mighty Himalayas look down upon this holy spot, their snow-peaks hidden by the nearer ranges; to the west flows the Rohini through its winding valley; to south and east stretch the vast plains of India. A sense of peace and joy pervades the place. It was here that the childhood of the Lord was passed.

In the days when the famous pilgrim Fa-hien (fifth century A.D.) travelled from far-away China to India to collect manuscripts and images and to visit the places sacred to Buddhism, he found the capital of the Sakyas in a decadent state;

and when the great Chinese scholar Hiuen-tsing, two centuries later, visited the scenes of the Lord's last life on earth, he reported the ruin of Kapilavastu to be complete, and Buddhism to be dying out in India. These two accounts are very interesting, but rather contradictory in detail, and they have led to a division of opinion as to the real site of the city. Fa-hien's account seems to point to the ruins at Piprahava, and Hiuen-tsing's to indicate those at Tilauri Kot. Some students of antiquities have posited two cities, an old and a later Kapilavastu; while others think these two ruins to be parts of one and the same wide-spread city. The latter seems a rather unlikely theory in view of the fact that the two are about twelve miles apart.

Scattered about the central fortress at Tilauri Kot, within a radius of six miles or more, are many mounds and ruins. The most interesting are at the village of Lahari Kudan; for here stood Prince Gautama's own palace, where He lived with His wife Yasodhara and His little son Rahula, when He made the great renunciation and went forth to seek the Way. The palace crumbled to ruin in the course of centuries, and a later worshipping generation built on its site two temples sacred to the memory of the Prince and His wife. These temples in their turn have fallen into decay, and only two unusually high mounds are left. Almost washing their base is a square lotus-pond whose blossoms still delight the eye, probably the Hastigarta of the Prince's park. The villagers proudly exhibit two small but beautifully carved images of white marble, one of Ganesh, which were dug from the ruins and are now kept in a small octagonal temple that stands where the "Sickman's Temple" stood in Hiuen-tsing's time; for it was here at the south gate of His palace that tradition says the young Prince first saw human affliction and awoke from His dream of happiness to the world's woe.

At Piprahava, about nine miles southeast of Lahari Kudan, stands a very ancient stupa; in fact, it is the earliest building in India to which a date can be assigned. The stupa was opened in 1898 by W. C. Peppe, and was found to contain gold, silver, coral, crystal, precious stones and jewels, together with three stone urns and a crystal one. One of the urns contained relics of the Lord Buddha and bears the inscription :—

"This receptacle of the relics of the exalted Buddha from the race of the Sakyas is the pious gift of the Brethren and Sisters, with children and wives."

Another bears the date 450 B.C., and preserved the relics of the kinsmen of the Lord Buddha who were slain by Vidudabha, King of Kosala, a neighbouring rival king, who conquered Kapilavastu about a century after the death of the Lord. Its inscription reads :

"Of the brethren of the Well-famed One, together with (their) little sisters (and) together with (their) children and wives, this (is) a deposit of relics (namely) of the kinsmen of Buddha, the Blessed One."

The stone coffer and its contents are now in the Calcutta Museum, all save the relics of the Lord; these were sent by the British Government to the King of Siam.

It was the presence of these relics at Piprahava which pointed to this spot as the site of ancient Kapilavastu. As before mentioned, a theory has been advanced that, after the conquest and destruction of the original city at Tilauri Kot by King Vidudabha, another city bearing the same name sprang up here. Perhaps future excavations will solve the riddle. As yet this region is unexplored by the archæologist, except for the single instance of the Piprahava stupa. All the mounds are lost, as it were, in the great plains of waving grain. One meanders from village to village making enquiries as to their location. Roads there are none. The patient elephants swing along on the ridges, no more than a foot wide, which separate the fields and serve for irrigation. All is a vast wilderness of plains, with only the snow-capped Himalayas to guide the wanderer in this ancient Kingdom of the Sakyas.

MARY K. NEFF.

Buddhism in Ceylon

The two photographs which are here published give picturesque glimpses of Buddhist life in Ceylon. The first shows us a youthful *Bhikkhu* meditating in front of a colossal image of the Lord Buddha, obviously one of the relics of the earlier and greater days of Buddhism in the island. The other shows us a procession of Buddhist nuns entering a pagoda.

Cingalese Buddhism differs in many respects from the Buddhism of Burma, Tibet and other more northerly countries; and it may be interesting here to quote from the chapter on Buddhism in Vol. I. of "*The Inner Life*," by C. W. Leadbeater.

The writer says: "Buddhism is now divided into two great Churches, the Northern and the Southern, and both of them have departed to some extent from the original teaching of the Buddha, though in different directions. The religion is so plain and straightforward, and so obviously common-sense that almost any person may readily adapt himself to it without necessarily giving up the beliefs and practices of other faiths. As a consequence of this in the Northern Church we have a form of Buddhism with an immense amount of accretion. It seems to have absorbed into itself many ceremonies and beliefs of the aboriginal faith which it supplanted; so that in Tibet, for example, we find it including a whole hierarchy of minor deities, devas and demons which were entirely unknown to the original scheme of the Buddha. The Southern Church, on the other hand, instead of adding to the teaching of the Buddha, has lost something from it. It has intensified the material and the abstract side of the philosophy." . . . .

"The Buddhism of the Southern Church, which includes Ceylon, Burma, Siam and Cambodia, has on the whole kept its religion free from the accretions which have become so prominent in the Northern division of Japan, China and Tibet. In Burma no image appears in the temples except that of the Buddha, though of Him there are in some cases hundreds of images, of different material, in different positions, presented by various worshippers. In Ceylon a certain concession seems to have been made to popular feeling, or perhaps to a foreign government during the time of the Tamil kings, for the images of certain Hindu deities are often to be seen in the temples, though they are always placed in a subordinate position and considered as a kind of attendants upon the Buddha. We need not, however, blame the Tibetans very much for the fact that certain superstitions have crept into their Buddhism. The same thing happens in all countries, and with all religions, as time goes on. In Italy, for example, numbers of the peasants in the hills still follow what they call the old religion, and continue even in the present day the worship of Bacchus, under an Etruscan name which antedates even the time of the Roman Empire. The Catholic priests quite recognise the existence of this older faith, and set themselves against it, but without avail.

"In Southern Buddhism there is remarkably little ceremony of any kind—practically nothing indeed that in any way corresponds to the Christian service. When the people pay their morning visit to the temple they usually call upon the monks to recite for them the three guides and the five precepts, which they then repeat after him, but even this can hardly be called a public service, for it is recited not once at a set time, but for each group of people as they happen to arrive. There is another ceremony called Paritta or Pirit (which means 'blessings'), but this is not performed in the temple itself nor at any stated times, but it is considered a good work on the part of the laity to celebrate any special occasion by giving a Pirit ceremony—that is to say by erecting and elaborately decorating a temporary building in which the ceremony is held. It consists of the chanting of benedictory verses from the sacred scriptures, and is carried on for a certain number of days, usually a fortnight, by relays of monks who relieve one another every hour."

The Rationale of the Order of the Star in the East

VII.

By THE GENERAL SECRETARY.

[*The purpose of this series of articles is to present, as clearly and consecutively as possible, the steps in thought which have led many members of the Order of the Star in the East to an intellectual conviction that the time is near at hand for the appearance of some great Spiritual Teacher in the world.*

The present chapter continues the analysis, commenced last month, of the features of a period of major transition (i.e., the period leading up to the birth of a new civilisation), and the application of this analysis to the time in which we are living.]

IN our last chapter we had something to say of that feeling of loss, of want, of dissatisfaction, which is so widely apparent to-day; the feeling that civilisation has reached a deadlock and that the world, instead of growing happier, is really growing less happy with the advance of knowledge and of power over Nature. To this feeling we gave the name of "transition sickness," implying that it is a common phenomenon in times when one age and dispensation is yielding to another; and the name is in one way important, since it carries with it a certain attitude towards the disease. For it is clear that in finding in this distemper merely the psychological accompaniment, or token, of transition, we are led by our analysis of it to seek for its final resolution in the accomplishment of the process. As the goal is reached, the sickness will melt away. And, in fact, whatever sickness there was, was only the result of an inner growth or expansion, chafing against the forms of a tradition which could no longer express it.

That this will be the view of members of the Order of the Star in the East is clear from the very nature of the belief which binds them together. For it will be hardly possible to believe in the near coming of a great Spiritual Teacher, in the sense in which most members of the Order understand these words (*i.e.*, as of One supremely great), without at the same time believing that the influence of such a Great One will inaugurate a new era of enlightenment and of fuller and richer life for mankind.

Those of us, therefore, who are members of the Order would hold that the stir and tumult, the difficulties and troubles of our age, are only temporary, and are leading up to a new and better condition of things.

We believe that what we are witnessing in the world to-day is the birth of a new civilisation, and that the transition-process, which is so puzzling and, withal, so alarming to many at the present moment, is really only what may be described as the breaking through of this civilisation into a world still ordered

according to the long-standing arrangements of the civilisation which is passing away.

The result is a disharmony, showing itself in an intensification of problems, in an unusual strees of activity, in widespread discontent and uneasiness, often in positive suffering. Mankind to-day is between the upper and the nether millstones of two dispensations; and this uncomfortable condition must continue until the old has finally yielded to the new, and the world has been definitely re-arranged in conformity with the demands of the coming order.

Theoretically man realises enough, even now, of the demand which is being made upon him to yield to it, were he able, in a measure which would at once do away with most of his present troubles, solve his more pressing problems and ease his discontents. But there are influences which make it difficult for him, in practice, to achieve this ready capitulation. The force of sheer habit; the many selfish interests with which established things are invariably involved; ignorance as to the means by which ideals, recognised as theoretically desirable, are to be practically brought about; inertia and lack of moral energy; the fear of the unknown; and, last but not least, the absence of any widely authoritative voice, particularly of any compelling spiritual leadership—all these are obstructive factors to-day and make the passage from the old to the new order rough instead of smooth, slow instead of swift.

And to these we have to add that mysterious intensification of antagonistic forces which seems always to prelude, in our world, a time of great and rapid advance towards higher and better conditions of life.

But these are necessarily temporary. Not only does the emergence of a new civilisation at all imply, *ex hypothesi*, that it must ultimately win the day, but a glance at the movement of our times will show that these forces are, as a matter of fact, rapidly weakening.

So profoundly adroit, moreover, is the manœuvring of the World-Process, that the very forces which, at first sight, would seem to make progress impossible are those which, in the long run, make it inevitable. It is not, as a rule, until human ignorance and selfishness have produced an intolerable deadlock that reform begins to be practically considered. It is only when problems become menacing that they draw near to solution. In this way the really effective impulse in the direction of the ideal often comes to man, indirectly, from the very forces which would hold him in check.

In order that the reader may understand quite clearly the way in which we look at these things, it is perhaps necessary to lay some emphasis upon this conception of a conscious Plan—of an Intelligence behind the movement of outer events, supremely aware of Its own intensions and supremely skilful in Its manipulation of the means whereby those intentions are to be realised. For it is the key to the whole of our reading of the movement of the age.

I know that such words as Providence, the World-Purpose, the Spirit of the Age, the *Zeitgeist*, etc., are frequently used in a somewhat vague and general way to indicate the existence of some large scheme or plan in human history. Many of us would make all this very definite and precise.

We believe that every new phase in human evolution is a phase definitely planned out and prepared for in advance, that its special characteristics are fixed beforehand, and that these are designed to play a certain special part in the unfolding of the latent possibilities in human nature.

Thus when we speak, as we do to-day, of the birth of a new civilisation, it should be clearly understood that we speak, not of something still to come into being, but of *something already, in a certain sense, existing, and existing in great precision of detail*. What has yet to happen is only the bringing down, the bringing through, the externalisation, the objectification (any phrase will do), of this civilisation into the outer world of to-day.

We conceive of it, in other words, as existing in the shape of what Plato would call an Idea in the Mind, or Minds, which direct and govern the evolution of our world; and the process which is going on to-day is, from this standpoint, one of materialisation only. The difficulty of the process lies in the fact that the material in which it has to be embodied still bears the impress of a previous Idea; and that, consequently, there has to be much effacing of old forms, much making plastic and malleable of stuff that is now set and rigid, before the new Idea can impose itself effectively upon the life of our time.

That, as has already been said, is what we mean by a time of transition. But, blurred and chaotic though the general outline of things may appear to be in such a time, this is a chaos due to imperfect outer manifestation only, and not to any indefiniteness in the Idea which is seeking expression.

I hope that I have been able to make this point clear. In case I have not, I may perhaps add that a moment's reflection will show that a conception of this kind is one which is logically involved in the idea of any spiritually governed world. In such a world we have to suppose a Plan, and we have further to think of that Plan as existing in idea before it is actually worked out in concrete events. The realisation of the Plan must, therefore, mean a gradual remoulding and manipulation of outer conditions, in the light of the end to be achieved. Thus, the moment we posit any kind of spiritual government for the world, we posit, by implication, the continuous working of ideas upon phenomena; and History becomes the story, in reality, not of a succession of events, but of a succession of master concepts, each shaping the world, or its own special part of the world, for the time being, into its own idiom or likeness and each, in its turn, giving place eventually to another. Outer history, from this point of view, is only the record of building and un-building, of re-building and of un-building again. And after all, what else is anything in life, as we know it, than this?

II.

The same definiteness, then, which we see in the Idea, we see also in the method by which the realisation of the Idea is brought about.

Everything here works together, and all forces, favourable and unfavourable, are made use of. Nature herself becomes an arch-conspirator, and Man becomes, according to circumstances, either a conscious or an unconscious agent, but, in any case, an agent.

Thus we shall find that, at a time when a New Order is about to come into being, the outer circumstances of life everywhere silently re-shape themselves in such a way that this New Order establishes itself, in outer fact, long before its inner life-giving principle has become part of the common consciousness of the age. That is Nature's work, and she usually does it so effectually that, when the time for realisation of this principle comes, all that Man has to do, as a rule, is to recognise existing facts.

He finds himself, that is, compelled to re-shape his former ideas, simply because outer conditions no longer correspond to them, and because, for that reason, he finds that they have become sterile and impotent. Being sterile and impotent, moreover, they lead, when he tries to apply them, to an *impasse*; and an *impasse*, in times of urgency, is obviously fraught not only with discomfort, but often with suffering and with danger.

In this way, just as a herd of wild elephants finds itself headed off on all sides until there is only one path open, namely that into the *keddah*, so mankind finds, sooner or later, that there is only one path, along which ease, security, happiness and general well-being are to be obtained, and that is the path which leads in the direction of the ideal which Nature is seeking to establish.

Looked at from the point of view of Man himself, there are thus three courses open to him, three ways in which he can become an agent. (1) In the first place, he may be intuitive enough to catch something of the ideal of the future on his own account, in which case he will

probably become one of its prophets and interpreters, and will co-operate consciously with the movement. (2) In the second place, even though he be without any positive idealism of this kind, he may nevertheless find himself impelled towards the ideal by simple motives of self-interest. (3) In the third place, he may be amongst those who definitely resist it; in which case, he will be helping to bring about one of those accentuated and painful situations which must, sooner or later, end in a violent reaction—a reaction in the direction of the ideal.

This, then, is what we mean when we say that the present time is one of the passing of one civilisation and the birth of another. We mean that there is to be witnessed in it a great co-operative process—God, Man and Nature all working together—which is engaged in materialising in the outer world of men a New Order of life and thought, already conceived in the Divine Mind which is guiding human evolution.

What we have to do now is to see if we can detect, in the actual changes which are going on so swiftly in the world around us to-day, anything of the nature of this process and of the new dispensation which they are engaged in bringing about.

What is this new civilisation, of which we speak, and where and how is it breaking through into the world of our times?

E. A. WODEHOUSE.

(To be continued.)

THE IMPERSONAL VISION.

We can discern the Providence that rules the world if we possess two things—the power of seeing all that happens in respect of each thing, and a grateful disposition.

It is for human beings to recognise the universe as governed by universal Law, and not only to raise their minds to the comprehension of it, but to enter into the views of the Creator, who must regard all interests equally; we are to be, as it were, in league with him, to merge self in the universal Order, to think only of that, and its welfare. . . . By this elevation of view we are necessarily raised far above the consideration of the petty events befalling ourselves. The grand effort of human reason is thus to rise to the abstraction or totality of entire nature.

EPICTETUS.

When a person first becomes aware of the objects surrounding him, he observes them in relation to himself, and rightly so, for his whole fate depends upon whether they please or displease him, attract or repel, help or harm him. This quite natural way of looking at and judging things appears to be as easy as it is necessary. Nevertheless, a person is exposed through it to a thousand errors which often cause him shame and embitter his life. A far more difficult task do those undertake whose keen desire for knowledge urges them to strive to observe the objects of nature in themselves and in their relations to each other, for they soon miss the gauge which helped them when they, as persons, regard the objects in reference to themselves *personally. They lack the gauge of pleasure and displeasure, attraction and repulsion, usefulness and harmfulness; this gauge they have to renounce entirely, they should as dispassionate, and so to speak divine, beings seek and examine what is, and not what gratifies.*

GOETHE.

Notes and Comments

[The pages under this heading are chiefly reserved for matters of interest to members of the Order of the Star in the East.]

THE THEOSOPHICAL VIEW AS TO THE WORLD-TEACHER.

A correspondent writes from New Zealand, to ask for a clear explanation of Mrs. Besant's use of certain terms in her Star address at the Adyar Theosophical Convention, published in the March issue of this magazine. He writes :—

"Am I right in concluding from Mrs. Besant's address that the Buddha was the World-Teacher up till the last time He passed away, when he handed over the position to the Lord Maitreya (the Spiritual Name, I presume) who manifested in the body as Sri Krishna, and about 500 years later, once again, as the Christ ? "

The reply is that our correspondent is correct in his conclusion as to Mrs. Besant's view, and that of large numbers of Theosophists ; the view being that the position of World-Teacher is a great office in that Occult Hierarchy which rules and protects our world, and that this office is filled by a succession of Great Beings, each of whom holds it for a certain epoch or world-cycle, and then, passing on to higher work, hands it over to His Successor.

Many Theosophists, among whom Mrs. Besant is one, believe that the Great Teacher, known as the Lord Buddha, held this office for many thousands of years, incarnating time after time as the World-Teacher up to the incarnation in which He reached the supreme initiation of Buddhahood, and that His great Brother, known to Occultists as the Lord Maitreya, then succeeded to His Office. The first manifestation of the Lord Maitreya as the official World-Teacher (if the expression may be used) was, they believe, as the child Sri Krishna in India (not the Sri Krishna of the *Mahabharata*) some four centuries B.C. ; the second manifestation was as the Christ. In this latter manifestation, they hold that He took the body prepared for Him by the disciple Jesus, entering it at the moment of the baptism and using it for the three years of the Ministry.

Our correspondent goes on to ask,—in connection with the Great Teacher whom so many Theosophists (amongst others) are expecting shortly to appear amongst men—how it is that Mrs. Besant can say that He is not an Avatara (*i.e.*, a special incarnation of Deity) and yet can speak of Him as " the Lord."

The answer is that the word " Lord," as a term of reverence, can be applied to any Mighty Being like a World-Teacher, even though, from the occult point of view, there may be other Beings (*e.g.*, Avataras and others) at loftier levels even than His. To speak of " the Lord " does not mean that there are no other Lords.

Our correspondent should understand that, for Theosophists, the scale of life stretches right up to the Unnameable One whose Life sustains all the Universes, and that, between that ineffable height and the lowliest form of life, every step of the ladder is filled. The Ruler of a solar system, supreme though He be within that system, is thus only one of the Servants of some still Mightier Power, Whose sway includes a larger area of manifestation ; and so on, step by step, up to the Logoi of Universes, and beyond Them to Those within whose life even Universes are synthesized, and yet further onward to the ABSOLUTE Which includes all.

To get the " feeling" of the Theosophical conception of things, we must not be afraid to let the imagination soar ; and,

from this point of view—the view which sees the whole of Nature with its universes, its galaxies, its uncountable solar systems, and the worlds belonging to them, all as parts of one mighty mechanism—it is easy to see that there can be greater Beings, in the vast scale of life, than the World-Teacher of a particular world-period on a particular planet in a particular solar system.

One class of such greater Beings, according to the Theosophical teaching, is that denoted by the Sanscrit name *Avatara* (lit., "one who descends"). This word, in the technical Theosophical terminology, is used to denote a Great Being who, after countless ages of upward climbing, has reached the utmost height of evolution possible within the limits of a single solar system, *i.e.*, the complete union of His consciousness with that of the Logos, the Ruler, or God of that system. Such a Great One then remains as a living Centre in the life of that Logos, ready to descend, at long intervals, as a special Incarnation of Divinity, to any of the worlds within the system which may need such exalted help.

The distinction between such a Great One and the World-Teacher (in fact, between such a Great One and any of Those mighty Beings who form the Occult Hierarchy, of our earth) is, quite simply, that He has (so far as our system is concerned) reached the goal, while all These, no matter how high, are still climbing upward towards it. And amongst them, at a certain level, is the Great One who, for the time being (*i.e.*, for a particular world-period, or age),happens to be filling the office of World-Teacher.

In this sense it is perfectly true, as our correspondent goes on to say, that—

> "It is self-evident that Mrs. Besant does not accept the Christ as an Avatara; also that it seems equally certain that she is not looking for the coming of an Avatara at the present time."

Two points should, however, be borne in mind, by readers in connection with the whole matter under discussion:—

(1) The first is that, in order to deal with the particular difficulty which we feel to be in the mind of our correspondent, we have tried to emphasise the conception of the existence of loftier Beings in the Universe than the World-Teacher (during the present cycle) of our earth. This is apt to be misconstrued, if we are not careful, owing to the fact of our human limitations. That is to say, it is likely to be taken as belittling, in some way, the glory and the wisdom of the World-Teacher. Let us make it quite clear to ourselves that, although in the unimaginable Reality of things, there must conceptually be greater heights, yet, in relation to our pigmy selves, the stature of the World-Teacher (as Theosophy thinks of Him) is one that touches the stars, and that the utmost reverence of which human nature is capable is something altogether inadequate to fill the measure of His greatness.

(2) The second point to remember,—and one about which every member of the Order of the Star in the East should be very clear—is that nothing which Mrs. Besant, or any other Theosophist, believes has any binding force upon the Order or its members. Many members of the Order are Theosophists and have the utmost love and respect for their great leader, but they would be the last to demand that Theosophical beliefs or doctrines should be, directly or implicitly, binding upon the Order.

The wording of the first of the Order's *Declaration of Principles* has been expressly designed in order to avoid the countless theological differences which would otherwise inevitably arise. The object of the Order is that the world should, as far as possible, be purified and made ready for the reception of some mighty Messenger of God in the near future. With the identity of that Messenger the Order, as such, does not concern itself, leaving each of its members absolutely free to think of Him as he will.

The same tolerance, and respect for liberty of thought, which the Order observes, should be observed by its members also. It is not the business of any member

to instruct his fellow-members as to how they should think, or not think, about the coming Teacher: and if there be any idea of this kind in the mind of our correspondent (as other communications from him would seem to indicate), we most earnestly counsel him to leave it on one side, and,—while following himself the path which seems best for him—to allow others, in the same way, to follow their own paths.

TWO VISIONS.

[*The following experiences, which have been received from two theosophical friends,—the first a woman, the second a man—may interest our readers.*]

The Anti-Christ. One night, not long ago, I had a terrible dream, so vivid and forceful that the effect lasted all the day afterwards.

I dreamt that I suddenly came face to face with the personified total of the evil forces operating behind the war. The appearance was dark and terrible beyond words to express, yet full of the most extraordinary power and will. I met it wearing the form of a tall, splendidly-built man, clothed in black, whose pale, sallow face expressed super-human power and concentrated force. All around him rolled murky clouds, radiating from him on all hands was a magnetism of tremendous strength and power. I came up first against the radiating magnetism, and knew at once instinctively that here was something I must fight with all the powers of my soul. But alas! my powers of resistance proved nothing. The streams of evil magnetism went through me, possessed me, completely paralysed me, and, as they enveloped me, it seemed to me that I became engulfed in an awful sense of desolation, such as must belong to the nethermost pit of Hell. Every power of my soul was numbed. The force which held me was cold and strong and pitiless, like nothing one could imagine. It felt like pure undiluted strength, concentration, wholly evil. In it was no spark of pity, understanding, light. It was a howling desolation of extraordinary power and concentrated purpose, so entirely without "humanity" as to give one the sense of being absolutely un-human. With one's sense of horror was mixed tremendous awe.

Paralysed in that hell-grip, the sense of such *utter* helplessness was ghastly. Only a tiny inner spark remained free, and with that spark I knew that only *one* Power on earth could withstand this force, the Power of the Great White Lodge. So I felt this was the Anti-Christ—the gathering into one form of the powers of Darkness working for separation. For the world's sake may He come soon Who is The Christ, eternally in Union, and therefore again and again The World's Redeemer and Saviour.

I awoke with a sense of awe and horror unspeakable.

A Vision in Meditation. It was early morning. I sat in the place where I am accustomed to meditate, but on this particular morning meditation was more difficult than usual. A restless night had left me unrefreshed, and the weariness, added to turbulence of mind, made it impossible to find any peace. Waves of uneasy emotion intermingled with surges of rebellious thought, and I was just despairing of controlling my unruly vehicles. Already late in beginning, my allotted time was rapidly passing away and I feared I must confess to failure for that day, when a sudden fierce effort gripped the whirling thoughts and all was peace. The consciousness opened out, and I seemed to be standing on a high place apart and looking out over the multitudes of men—a countless horde of humanity. The earth was covered with them as far as could be seen. Yet, although they could be seen distinctly, both

collectively and individually, they seemed to be enveloped and to live in an enduring darkness, a murky twilight that blinded and illusioned. This fog was real and yet it was not real—real to those who lived in it it yet presented no barrier to those who were above it who were not prevented from seeing into its lowest depths.

But high above the crowd and the darkness there hung a great aureole of light whose centre was a triangle of fearful brilliance which no man could bear to look upon, yet the vision of it could not be escaped by those who were able to look beyond the twilight. This triangle was always the same shape whether it was looked at from below, above, or from any side, yet it neither turned nor moved, but simply filled the sky with its magnificence. So large was it that its size could not be measured by the most expanded consciousness, so that even it filled the Universe; but at the same time it was so small that, if one narrowed one's perceptions to a point, one found the Triangle and the Light reflected in the heart of every atom. From the Heart of the Radiance there emerged, pouring down upon the humanity below, a vast number of tiny rays, so fine that each could hardly be seen by itself, but all together making up a mighty cloud. The end of each ray was embedded in the heart of a man who dwelt in the lower darkness, but most of the men were unconscious of it. Occasionally one of those who lived in the gloom would raise his head and look at the light, seen dimly through the darkness that surrounded him. Of those who looked some looked once and not again, but usually when one had so looked he seemed never just the same afterwards, and from time to time paused to look again. And I observed that those who looked the most frequently began gradually to grow in stature above their fellows and to produce in themselves a reflection of that mighty light with which they were linked. As this went on, their link with the splendour increased in size and strength and so allowed a more abundant life to flow along it and out from them to their fellow-men. The links grew and increased thus in size as the stature grew right up to the stage before the last until they became mighty channels carrying an immense torrent of life. But in the tallest of all, those who were the perfect men, there was no link to be seen; they were one with the Spirit and it was one with them.

Of those who could see the Light there were many, but of those who actually overtopped the darkness there were comparatively few, and, as the measure of growth increased, the numbers became rapidly smaller still, until of the greatest—the perfect ones—the number was appallingly small (only a few dozens at most) when compared with the unnumbered myriads of the lower world. But so vast were their auras and so mighty their consciousness that they were conscious at every point of the multitude and included every part of it within themselves. And so the vision faded and I returned again to the lower darkness, but I had seen.

THE HEART OF EVERY MAN IS LINKED WITH THE HEART OF ETERNITY. STRENGTHEN THE LINK.

J. P.

(The Editor of the Herald of the Star will be glad to receive other experiences of this kind from readers.)

HERALD NOTES.

After a great deal of experimentation and the putting of heads together a new cover has been selected for the *Herald of the Star*. At one time it was thought that we might have a pictorial cover, embodying in some way the idea of the Star. But this proved to be impracticable, and it is probable that our readers will, in the long run, weary less of the plain and unpretentious style of cover that has been selected. The "Star" blue, it will be observed (or the nearest we could get to it in Printer's ink), has been retained in the lettering.

The perfect cover has, no doubt, yet to be evolved out of the inner consciousness of some artistic Star member; but for the nonce, we hope, this will do.

* * *

The *Herald of the Star*, through the generosity of a friend, has now 200 more free copies than it had, each month, for disposal in any quarter where, in the opinion of its readers, it would be welcome. Naturally, at this time, hospitals and soldiers' camps suggest themselves to the mind. Any of our readers, therefore, who feel that they could dispose of a certain number of copies in this way are requested to write to the Sub-Editor, 16, Tavistock Square, London, W.C., and state how many copies they require. They are asked also to give the address of the hospitals, or other places, to which they propose giving the copies, in order that there may be no overlapping among readers ignorant of each others' intentions.

* * *

Among the forthcoming articles in the *Herald of the Star* will be a descriptive report, by Mr. Huntly Carter, of the Summer Meeting, organised by Prof. Patrick Geddes and Dr. Gilbert Slater, to discuss The War, Its Social Tasks and Problems. The Meeting takes place at King's College, Strand, London, and will last from July 12-31. Its aim is described in the printed prospectus as that of presenting "a sociological (geographical, historical and economic) Interpretation of the War and related problems," and this task is to be carried out under the auspices of a strong committee and with the help of a long list of able lecturers. Mr. Huntly Carter will be remembered as the writer of the article on *The Spiritual Aim of Civic Reconstruction*, in the May number of this magazine, in which he dealt with some of the main principles of Prof. Geddes' work. His report of the Summer Meeting will appear in our September issue.

A subject which is interesting an ever growing number of people nowadays is that of Reincarnation. For ages a doctrine familiar to the thought of the East, it is becoming more and more an object of respectful interest in the West, and many thoughtful Western minds are beginning to accept it as at least an intelligent working hypothesis, wherewith to explain some of the more difficult problems of human life and destiny. In order to meet this growing interest, the *Herald of the Star* proposes to print in each of its next few numbers, an article on the subject of Reincarnation, dealing with the doctrine from different points of view. Amongst these will be an admirably lucid chapter on "Growth Through Reincarnation," which Mr. Irving S. Cooper has permitted us to reprint from his book *Theosophy Simplified* which has recently been published in the U.S.A. This will, we hope, appear in our August number. In September, there will be an article by Mr. F. S. Snell (whose remarkable "Introduction to the Study of Theosophy," in the February, March and April numbers of the *Herald of the Star*, attracted so much interest) on "The Theory of Reincarnation." This will possibly be followed by an article on "The Logical Steps in Thought Leading Up to the Doctrine of Reincarnation," by the writer of these notes. It is hoped that other articles on the subject will be secured.

* * *

Our frontispiece this month is by Mr. Horace Wooller, a member of our Order, who combines a wonderful sense of colour with deep mystical feeling. Mr. Wooller's pastel drawings were eagerly bought up at the time when the Star shop in Regent Street was in existence. Since then he has had fewer openings for reaching the public; but those who wish to see more of his work should apply to the Sub-Editor of the *Herald of the Star*, 16, Tavistock Square, London, W.C.

* * *

Our frontispiece next month will be by another member of the Order, Miss Sybil Barham.

E. A. WODEHOUSE,
Sub-Editor.

Printed for the Publishers by HUDSON & KEARNS, LTD., Hatfield Street, London, S.E.

The Herald of the Star

VOL. IV. No. 12. December 11th, 1915.

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As "The Herald of the Star" proposes to include articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of the Star in the East, may stand.

This Magazine may be obtained through any of the Officers of the Order of the Star in the East mentioned on page 3 of the cover.
Great Britain, 8d.; America, 20 cents; India, 10 annas.
United Kingdom, Europe, British Colonies, India, etc., 7/6 per annum.
U.S.A. and South America . . . . . $2.00 ,, ,,
The price of "The Herald of the Star" will be lowered, from January, 1916, onwards, to 6d. per single copy and 6s. per annum.

To the Hindu Students in England

Bronze gold from the Indus and Ganges,
Gold bronze from the Mountains of Snow,
The Lotus that sleeps by the Taj,
The Pearl-drop of Lanka's flow ;—

You have bent to the feet of your fathers,
You have circled the altar-stone ;
O Siddhi-wooing Aryas!
To our cloud-lands have ye come.

With eyes like the jewels of Bana,
Or Chandra radiant in air,
Eyes of the brooding Buddha,
Eyes of the JANGAL-KA-SHER.

Smile of the prince of the discus,
Smile of the flash of the sword,
Or gloom of the doom of great sorrows,
The silence of burdens long stored.

You have unwound the coils of your turban,
The MULMUL *fallen to earth,*
Our garments of night now enfold thee,
In sign of the twice-born's new birth.

The TALWAR, *with rhymes of rubies*
Incrusted of emerald and jade,
Is cradled in sandal and cedar
Where the KINCOB *of gold is laid.*

And breast-gem and crest-gem hidden
That once were lifted in pride
When the great heart swelled with its passion—
Is the heart too lain aside?

New prayers shape the breath of your whispers,
New lamps feed the flames of your feast.
With what new form of wisdom or madness
Will the West kiss the lips of the East?

You send your White-Horse to the world
As did your grand grand-sires then,
And bid all to prostrate or battle,
Your Assowa-challenge to men.

A new fight with new-tried weapons :
You were strong and brave with the old.
In a new Mahabharata
Will your prowess of mind be told?

In unwritten Ramayanas
Will they sing of the deeds of your pen,
And the kingdoms of thought you have

For a Gita that hath not been?

You have joined our race with speed,
Our chase of the Golden-Deer,
That fell not to Rama's bow,
That heeds not the hunter's spear,

Hears not the call of the slain,
Stays not for those who fall,
That is both pursued and pursuer
Life, love, victor, vanquished—all.

Your very names sing the old stories
Of star-clustered heroes divine,
Measureless, deathless in fame,
From Sun-birth or Moon-birth their line.

In this plunge for The Seven-seas-pearl
The self-conquered, honoured-one,
Takes rank with the foe-faced slain,
And fears not the disc of the sun.

Where in ceaseless unpitying war
Astrewn with its shipwrecks of lives
The GNANA-NIDDHI *uprears*
To engulf the swimmer who strives.

Stand you then fearless and brave,
The promise of hope on your brow,
As Shiva looked up to Gunga ;
May its torrent not break but endow.

Course with thy mental chariots,
The MANAS-KHURGAR *now :*
The winged-swords that scabbard
Beneath the aching brow.

Blue-Hari shall leap to thy side,
Between the two hosts guide thee on.
The glorious brothers conquered—
Thy trial is not begun.

For Kshattric thought must match
With Kshattric valour, till
The wreath of the victor shall crown thee
The PURUSHOTTAMA *still.*

The night of thy black despair
Shall break to a thousand dawns—
Yourselves the lotus-heroes
Of the lake of glory's swans.

EDMUND RUSSELL.



By G. S. ARUNDALE.

[*It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order are at all responsible for them. But the writer feels he is more useful to his readers in expressing freely his own thoughts and feeling, than if he were to confine himself to bare chronicles of events and to conventional ethical expressions.*]

AS I sit down to write the December instalment of my monthly contributions to these pages, my mind naturally turns to the important events which take place in India at the end of the month. First in importance, to my thinking, comes the Theosophical Convention, to be held for the first time after many years in Bombay. Second, the Indian National Congress to which body some of us in England look with so much eager interest and anxiety. Thus the mother and her most famous Indian son will be meeting at the same time in the same great city, and I hope that between them they will encourage all friends of India by their harmony and earnestness of purpose. I have said that we look forward with some anxiety to the proceedings of the National Congress. It is because I feel sure that the great body of British public opinion, roused by the magnificent achievements of Indian troops in the battlefield, is ready to hear with sympathy any unmistakable expression of Indian needs, that I use the word "anxiety." Can India unite on any definite statement of her needs and just aspirations? Will the National Congress of 1915 show to the world that India places principles above parties, or shall we witness the degrading spectacle of factions disputing among themselves, when they ought to be bent upon ensuring a common platform upon which all true patriots may take their stand? Living in England, and being in touch with the thoughts of some of her most sympathetic thinkers, I am deeply impressed with the vital importance of unity in Indian politics at the present time, and I am eagerly hoping that Bombay will take the lead in inaugurating a political attitude to which all parties shall find it, for the time, expedient to subscribe.

Friends of India over here often ask me: "What *does* India want? If India's needs are so pressing, why is there not more unity behind them?" I well know that time will weld all divergences into an harmonious whole, but there is little time to spare, every nation in the world is now in the melting pot, and the decisions taken during the next few months, within the next few years, will profoundly influence each nation's place in the period of peace

and prosperity which the great World-Teacher will usher in.

* * *

ANY movement started here in England to forward India's rightful claims must have India behind it, and not this, that, or the other party. India is a name to conjure with, stands for the greatness of the world of yesterday, and awakens the hope of a spiritual greatness for a united East and West in the future. But we ask for India, and not for moderates or extremists, nationalists or reactionaries. Does India ask for self-government or does she not? Let the answer be an emphatic "Yes," and not a disrupting "Yes, but——." If H. E. the Viceroy could say what he did in the Imperial Legislative Council on September 22nd, surely the Indian leaders of thought could join in giving utterance to principles somewhat more definite still. Lord Hardinge claimed for India a representation in the Imperial Council of the Empire. Surely India might go one step farther and agree upon some scheme of self-government to make such representation real and powerful. In his speech at a farewell banquet at Simla, Sir Ali Imam, Executive Member of the Imperial Legislative Council, declared that one of the great impediments to the granting of boons by the Indian Government was the contentious atmosphere to which any prayer for reform generally gave rise. How long are we to wait for co-operation to replace distrust and for united purpose to combine the many isolated efforts which find their exponents in the existing counsels of the child-nation India?

* * *

HOWEVER insurmountable the obstacles in favour of union and united action may appear when viewed close at hand, to the friends of India at a distance the position is somewhat strange. Every leader declares the urgency of common action and yet seems to take no step himself in the direction so earnestly desired. But perhaps this stage is now passed, and it may be that we shall read in the newspapers how the Congress met in Bombay and appointed a fully representative Committee to draft an exhaustive scheme for self-government. We may perhaps have the good fortune to read of the deliberations of a really representative Congress, with no elements left out, a Congress *determined* to find a common platform, a Congress composed of members ready to meet each other far more than half-way—the extremists modifying their proposals, the moderates going a step further than their temperaments would normally carry them.

Here in England we long to help, and we believe that educated public opinion is with us in any efforts we may be able to make; but we want to know whether we have at our back India one and indivisible, or an India divided by leaders who place opinions before the welfare of the State as a whole. It is for India to answer this question, and upon the leaders in India depend the success of all work in the West.

* * *

FOR the benefit of Western readers I summarise the admirable utterance of Lord Hardinge, to which I have referred above. If such sentiments can be expressed by the Viceroy himself, surely the time is ripe for the nation as a whole to be ready with such proposals as shall make any representation of the kind referred to an expression of the aspirations of the people, and not merely the voice of the governing class.

* * *

Simla, Sept. 22.—His Excellency the Viceroy, speaking in the Imperial Legislative Council on the Hon. Mr. Mahomed Shafi's Resolution, *re* the representation of India in the Imperial Conference, said:

It has been a source of profound satisfaction to me that it has been within my power to accept for discussion the very moderate and statesmanlike Resolution, happily devoid of all controversial character, that has been proposed by the Hon. Mr. Mahomed Shafi; and it is a matter of still greater satisfaction and pleasure to me to be able to announce that the Government of India gladly accept this important Resolution which has their warmest sympathy, and if it is accepted by the Council as a whole, the Government will readily comply with the recommendation contained therein. We have all listened with deep interest to Mr. Mahomed Shafi's eloquent speech, and it is a real pleasure to the Government of India to be able to associate themselves with his Resolution.

PAST HISTORY OF IMPERIAL CONFERENCES.

Before proceeding further, it would be as well that I should recapitulate what has taken place at the Imperial Conferences in the past and define the actual constitution of the Conference, as accredited by the Governments, who have hitherto been represented in it. It was due to the presence in London, in 1897, of the Premiers of the various self-governing Dominions, representing their countries at the celebration of the Jubilee of the late Queen Victoria, that the idea of a Colonial Conference first took a practical shape, and similar meetings took place in 1897, 1902, 1907 and 1911. At the earlier meetings the Secretary of State for the Colonies presided. In 1897 the Secretary of State for India attended the formal opening meetings of the Colonial Conference, but at the subsequent proceedings neither he nor any representative of Indian interest was present. At the meetings of the Colonial Conferences held in 1897 and 1902, the Secretary of State for India neither attended nor was represented. In 1907,—by arrangement between Lord Morley, the then Secretary of State for India and the Prime Minister,—Sir James Mackay, now Lord Inchcape, was permitted to attend the meetings in the absence of Lord Morley, not as a member of the Conference nor as the representative of India, but on behalf of the India Office, and with a view to the representation of Indian interest; and in a debate upon Colonial preference, Sir James addressed the Conference at some length, explaining the free trade principles on which the economic situation in India is based.

REFORMED CONFERENCE.

In that year a new constitution was approved by the Conference for its future gatherings. Henceforth it was to be known as the Imperial Conference, and there was to be, in the words of a Resolution passed by the Conference, a periodical meeting for the discussion of matters of common interest between His Majesty's Government and the Governments of self-governing Dominions beyond the seas. With the change of title, an additional importance was given to the assembly by the assumption of the presidency by the Prime Minister of the United Kingdom. The members of the Conference as then and now constituted are the Prime Minister of the United Kingdom, the Secretary of State for the Colonies and the Prime Ministers of the self-governing Dominions. But, again, in the words of the Resolution, such other Ministers as the respective governments may appoint will also be members of the Conference, it being understood that, except by special permission of the Conference, each discussion will be conducted by not more than two representatives from each Government, and each Government will have only one vote. At the Imperial Conference of 1911, the Secretary of State for India was present at a meeting, but India herself had not a recognised place in this Conference. Representation is, therefore, at present confined to the United Kingdom and the Self-Governing Dominions, and no one can now attend the Conference as a representative except a Minister. Further alterations in the constitution of the Conference are made only by and at the Conference itself and, if the precedent be followed, take effect only at the next succeeding Conference.

From this statement of the actual constitution of the Imperial Conference, you will see that the ultimate decision upon the representation of India at the next meeting of the Conference rests with the Conference itself. It is of course premature to consider the manner in which the representation of India, if admitted, should be effected, but *prima facie* it would appear reasonable that India should be represented by the Secretary of State and one or two representatives nominated by the Secretary of State in consultation with the Viceroy, such nominees being ordinarily selected from officials, resident or serving in India. The present practice of the Imperial Conference excludes non-official representatives. It would of course be incumbent on these nominees to act in the Conference in conformity with the policy and wishes of the Secretary of State. Just as in the case of the Self-Governing Dominions the Ministers accompanying the Prime Minister have to take their policy from him, and the constitutional position of the Secretary of State is infinitely superior. I have thought it desirable to put before you all the difficulties and obstacles that present themselves to the attainment of the object that we all desire and have in view.

THE BRITISH CABINET'S SYMPATHY.

At the same time I am authorised by His Majesty's Government, while preserving their full liberty of judgment and without committing themselves either as to principles or details to give an undertaking, that an expression of opinion from this Imperial Legislative Council, in the sense of the Resolution that is now before us, will receive the most careful consideration on their part as expressing the legitimate interests of the Legislative Council in an Imperial question, although the ultimate decision of His Majesty's Government must necessarily depend largely on the attitude of other members of the Conference. This is, I venture to think, all that we can reasonably expect at the present time, and such a pledge is eminently satisfactory as showing due consideration for the claims of India. We can only hope with trust and confidence that, when the right moment arrives, these claims may merit the approval and support of His Majesty's Government and receive sympathetic consideration from the Government of the Self-Governing Dominions.

G. S. ARUNDALE.

The Christ: The World Saviour

An Address delivered by Mr. C. W. LEADBEATER, in Sydney, Australia, Sunday Evening, 20th December, 1914.

[*Large numbers of our readers will be glad, after so long an interval, to have once more something by Mr. Leadbeater in the "Herald." We have selected the present very beautiful address for this issue, as it is appropriate to the present season. Other lectures and addresses by Mr. Leadbeater will follow in due course.*]

IN a few days the whole Christian world will be celebrating the anniversary of the supposed birthday of the Founder of the Christian religion. Those who have studied the subject know that it is highly improbable that it is really the birthday of Jesus, for up to the second or third century of the Christian era there was no agreement at all as to that date, and the general consensus of opinion fixed it in March or April. However, in the third or fourth century the present date of Christmas was fixed, because it agreed with the celebration of a great Pagan festival, and it was found to be a matter of policy not to rob the early Christians of more of their old Pagan festivals than was absolutely necessary. Now the 25th December is the anniversary of the birth of the Sun God, and in many ways this idea is related to our idea of Christmas. Those of us who live in the southern hemisphere have little idea of what winter means in the northern hemisphere, unless we have come from or have visited the old country. But even those of us who *do* know can hardly imagine what the gradual shortening of the day (which to him was life) must have been to primitive man, and how the gradual lengthening of the night must have been to him a thing of horror; we can hardly imagine how the steadily decreasing amount of sunlight brought with it an increasing sense of oppression and of fear to him. We can scarcely comprehend the extent of his relief when at last the sun appeared to be gaining the victory over the powers of darkness, when first the days began to grow longer.

Actually December 21st is the shortest day in the northern hemisphere (here it is the longest) and there are two or three days after it which are almost the same, when the sun appears to rise and set a minute earlier or later—but the difference is only a minute or so each day. December 25th is the first day which is definitely longer at both ends, which clearly marks the victory of the Sun God over Darkness; so that it was quite appropriate to take this day of the Sun's victory as our Christmas.

Whether that day be actually the birthday of any Great One or not, it is at any rate an occasion on which our race has decided to celebrate a festival of universal goodwill. We make some effort, I believe, on or about Christmas Day to live as we

ought to be living all the year round—in marked charity towards our poorer relations, in love and goodwill to all with whom we come in contact. It is at least a good thing, since mankind cannot rise to that level all the year round, that there should be one day set apart for that sort of living, for the Christmas idea of peace upon earth and goodwill to man. It may well be that the great novelist Dickens had a very considerable share in creating Christmas as we know it now. No one has written of it with greater sympathy from the social and the comparatively worldly point of view. At any rate, here is Christmas as a great and well-established festival, and although the conditions under which you celebrate it are as different as they possibly could be from those with which it is associated in its original home, I have no doubt you keep it with just as much fervour, with just as much kindliness and happiness for all as it is kept in the Antipodes which many of you call "Home."

The Christian world is about to celebrate the Coming of the Christ, and in these few weeks which precede that day, they are occupied in observing what is called the Advent Season. Advent is the Latin word for coming; and while they are thinking of the celebration of the date which they assign to that First Coming, they are also devoting themselves to the consideration of the second Coming of the Christ. Since so much thought is directed to this subject at this season it will not be, I hope, uninteresting for us to try to see what is the Theosophical view with regard to this matter.

What to us who are Theosophists is meant by the birth or the coming of the Christ? Do not imagine for a moment, you who do not happen to belong to us, that to us such a thought means nothing. People sometimes say to us that they are afraid to enter into the study of Theosophy lest it should take away from them their old religious beliefs, lest it should take away from them their Saviour. I must admit that I do not understand that attitude at all; it seems to me that any belief which can be shaken or taken away so easily as that *ought* to be shaken and *ought* to be taken away, because it is not based upon any definite bed-rock of fact or of conviction, but is surely only a matter of belief because others believe the same thing, or because the speaker happens to be born in a certain religion, or in a certain set of circumstances. I hold that no man should be content to rest belief on any important matter on so unsound a basis as that. It seems to me that if your convictions can be so easily shaken, it is well that they *should* be shaken, in order that you may come to think of your reasons for that belief.

Let no man think for a moment that Theosophy wishes to take away from him the idea of the World-Saviour; nothing is further from our thought. It is quite true that we cannot support some of the accretions which in modern religion have gathered round that central idea; for example, we cannot accept any theory of an eternal Hell, to which the whole human race is to be consigned unless men see their way to adopt certain beliefs. That is an idea which we cannot support, nor can we hold out to you any hope that if you have done that which is wrong you can escape the consequences of your wrong-doing by thrusting it upon someone else, who will bear it for you, instead of you yourself meeting the result of your own action. We should tell you that those who teach you such ideas as those in connection with the coming of the Christ are themselves misunderstanding the entire problem. We should tell you that there is indeed and most truly a birth of the Christ—that there are two senses in which that word may be taken, and in both those senses it is true to say that the Christ is the Saviour of the World. But the word is not to be taken in the sense of saving it from an eternal damnation, which is nothing but the product of the diseased imagination of the mediæval monk. There is no such thing as that in Nature, and there never has been; the whole thing is a frightful bogey which men have allowed to grow up and to terrify them. There is no eternal damnation to be saved from; the world needs a saviour from such a horrible idea, but not from the fact, because it is not a fact at all.

Such a delusion is part of the error and the ignorance which causes all the trouble and all the suffering which we see around us.

Now, this description of the Christ as a World-Saviour has two meanings to a Theosophist. In order that you may understand what those two meanings are, I must first say to you that when we hear a Christian end his prayer (as they all do) "Through Jesus Christ our Lord," that conveys to us, not (as it does to the Christian) the idea of one Being, but of no less than three Separate Entities. For we hold that Jesus and the Christ are two, and not one. We hold that the Christ is a mighty Official—the World Teacher; of Him I shall say more later on; but we hold that Jesus the man, Jesus who was born in Palestine some hundred years or more before the date usually fixed for his birth, was a pupil of the Great Teacher, and that it was he who lent his body to that Great Teacher in order that He might come and found His religion and preach His gospel upon earth. That to some of you may seem a new and strange idea, but I assure you that it is one quite commonly understood by those who grasp the facts of re-incarnation—those who know something of the might and the power and the dignity of the Great One, Whom we call the World-Teacher. We know that it would not be economy for Him, it would not be a good use of His stupendous power, that He should occupy a human body through all the period of its birth and growth—through all the earlier stages of its life. Therefore one of His disciples takes charge of all that for Him, and He steps in to the full-grown and fully prepared body when He is ready to do so, and uses it for the purpose for which alone He takes it over. For He Himself lives habitually upon a plane far higher, and carries on there a work so magnificent, so far beyond our conception, that it is little use for us to try to grasp it, except in the merest outline. To us who are Theosophists, Jesus Christ means two persons and not one—the disciple Jesus, who prepared and lent the body, and the Great Teacher, the Christ who took it and used it.

Then the prayer ends, remember, not only "Through Jesus Christ," but "Through Jesus Christ our Lord." "Our Lord" there means God. Highly as we venerate that World-Teacher—for I venture to think that we in our studies know something more of His glory and His beauty, His wisdom and His love than do most men who say His name so glibly—highly as we venerate Him, we should never give to Him the title of God, if by that we are supposed to mean that He is God in any exclusive sense. We are all Gods in the making. "Ye are all Gods, ye are all children of the Most High," said the Christ Himself, and that surely is true, and certainly the Christ, the Great World Teacher, shows forth infinitely more of the divinity than any of us can show; but the name God is to us so sacred that we can give it only to the very Highest. Yet there is a real truth behind that Christian ascription, because the great divine Power has three Persons, or three Aspects, as all religions teach that He has, and it is true that the World-Teacher has a special mystic association and connection with the second of those Three Aspects, and in that sense He may truly be spoken of as a Son of God, in a sense which is different, because it is so much greater than any association which we ourselves have. It is true that there is a special association between the Christ and the Second Person of the Ever Blessed Trinity, but we could not say, as the Christian says, that the Second Person is wholly incorporate in the Christ. We should take that expression "Through Jesus Christ our Lord," as including three separate persons or individualities, three several and separate Great Ones and not one alone; and so when we speak of the birth of the Christ or the Coming of the Christ, that conveys to us two quite distinct ideas. It brings the thought of the birth of the Christ within the heart of each man, and it also suggests the good news of the Coming of the Christ, the Great World Teacher.

Let me take the first of those ideas to begin with, and see whether I can make it clear to you. This mystic association between the Christ and the Christ prin-

ciple, the second person of the Ever Blessed Trinity, is really beyond our comprehension, it is impossible to put it into words, but we may say that that mighty Second Aspect of the Divine has its own image—its own extension, perhaps, would be a better word—in every one of us. There is within each of us a Christ principle, which as yet in most of us lies dormant. Dormant, but it can be awakened ; and the awakening of that Christ principle is the birth of the Christ within the heart of each man. Remember that fact is recognised quite outside of Theosophy. Remember the saying of the poet :—

" Though Christ a thousand times in Bethlehem be born,
But not within thyself, thy soul shall be forlorn,
And on the cross of Calvary He hangeth but in vain,
Unless within thy heart it be set up again."

And remember how in your Scripture it is written " Christ in you, the hope of glory " ; and that too is utterly true. For it is the presence of that Christ principle within you that brings the hope of glory to every human soul. Without that Christ principle we should be lost indeed. That is the true Christ, belief in Whom is necessary for salvation. Remember always that salvation is not escape from the mythical hell, but the escape from the wheel of birth and death. To escape from that is to avoid the broad road which leadeth to destruction, and to take the narrow path which leads to the Kingdom of Heaven. Not to escape damnation, and to attain Paradise, but to escape from death and birth, and birth and death, and birth and death, again and again and again —from what the Buddhists call the Sansara, the Wheel of Life, the birth and death which come over and over again ; and to attain the eternal life where death is a ridiculous impossibility, where life and the increase of life and power and love, and all that that means, is the only possible future before the sons of man.

To escape from that recurring birth and death we must develop within us this which is called the Christ principle. It is closely connected with the Second Person of the Blessed Trinity, that Son of God who became incarnate, who descended into flesh, became one with us, became Himself part of us in order that through Him we might rise to the greater glory.

That Christ principle is in every one of us ; it can be awakened—it is being awakened among us even now ; and as it unfolds we realise the true brotherhood of man, because we realise the Fatherhood of God. We realise that our separate consciousness is nothing but an illusion—that we are one in Him. First one with all who know Him and love Him, and then secondly, by a still greater extension, with all the world, whether as yet they know it or know it not.

That is what in Theosophy we call the Buddhic consciousness. Now to attain that fully, to be able to use one's Buddhic body as a vehicle : that is indeed a rare power, for it means a great and mighty effort, a long-continued development. But to touch that wonderful consciousness, to realise the Christ within us, that is not so far away ; that is not so impossible, for it is being done even now by some. It is true, however, that most who touch that glory for a moment touch it unconsciously, not knowing what it is, not realising the intensity of its splendour, not seeing whither it would lead them.

They are the saints among us, and they know that they have moments of ecstasy, moments in which the love of God reaches them in a way which they never imagined before, a greater intensity of bliss which touches them, which is far beyond all earthly things. But there are those who know more than this—who set themselves deliberately to gain this glory and this splendour, who endeavour to deal with it scientifically, and so to let knowledge grow more and more until they consciously enter into the glory and the fullness of the Christ Himself, realising the God in man, because they themselves are consciously part of that God whom they realise. That then is the birth of Christ within the heart of man, and assuredly that is a very real thing. Truly in that sense we may say that Christ is the Saviour of the World. For it is only in this way that man can attain that which God means him to attain.

That is the shortest and the most direct route to such awakening. I do not say it is the only route. For one can gain that elevation by intense intellectual absorption, by long-continued hard work and the practice of virtue. But the shortest, the most direct method of attaining the highest rapidly, is the deliberate awakening of the Christ within the human heart.

Besides that, we who are Theosophists expect the Second Coming of the Christ just as truly as do our Christian friends who sing hymns about it all through Advent. I even think that perhaps we expect it more vividly, more certainly than they, for we are already beginning to set our houses in order and to prepare ourselves for it to the best of our poor ability. We hold most strongly the second Coming of the Christ. We do not expect Him to come just yet to judge the World, to descend in power and great glory from the clouds, in order to separate the sheep from the goats. We know that that of which your Day of Judgment is a symbol will come, but it will come in what we call the middle of the Fifth Round, at a time far removed from the present. That separation of the sheep from the goats does not condemn those who are put upon the left hand to eternal torture; it simply puts them back a stage in the World's evolution, because they are not capable of going on with the higher classes, just as a master in a school might put aside some of the boys in a class. He might say—"You are so far backward for various reasons, some of which are no fault of yours, that it is useless for you to attempt to go on with the rest; therefore you had better step back a stage and come on with the lower classes whose work you can do quite easily, and take up your position again next year instead of this year." That is all that it means—that aeonian condemnation; for that is the real translation of the words which have been misinterpreted "eternal damnation." It is not a damnation at all, not even a condemnation in any bad sense, but a decision against the claims of those people to go on, so they are put back for a later class. It casts them out for that aeon or dispensation or chain-period, as we call it. For that is the meaning of the Greek word . . . . age-long.

So we expect the second Coming of the Christ. We expect Him to come in power and glory—not in the clouds of Heaven, to judge the quick and the dead—but in human form to help the world, precisely as He came before. The very same Great One, who took the body of Jesus some two thousand years ago, is ready soon to come again and to bless the world once more with His teaching and His help, as He blessed it before. That is our belief, based not upon vague pious conviction, but upon definite knowledge as to the intentions of the Great Ones who are concerned.

In order to make that clear to you, I must say something to you as to who this Great World-Teacher really is. Be it clearly understood then (all of you who are Theosophists know it already), that this world of ours is not rolling on its course unnoticed, unguided, undirected. Not at all. It may often seem to men who look round the physical plane only, that evil is allowed to riot unchecked, that there is no certainty as to human progress, and therefore no certainty as to the final attainment of any sort of goal. The Theosophist will tell you that that is not so, that in spite of all exterior appearances the world is being guided and directed. It is under the control of a definite spiritual Government, and its future is absolutely assured. This Government is, as I have said, a spiritual one. It does not interfere with your outer Government, with your kings, or your presidents, with your republics or your monarchies, though sometimes, perhaps, the inner power guides these outer manifestations, too. But there is a divine power behind which is guiding, guarding, directing all the time, and it is dealing with the inner evolution of the world, and not merely with its outer life. Those who wish to know what this conception means to us who have studied Theosophy, must first try to grasp the great central idea, that all this outer physical life, in which we think that we are so busy and so wise, is only the exterior part of the real inner life, and that the parts we are playing here on earth are literally parts, just like those

taken by an actor on the stage, and that every one of us besides and beyond the part he is playing is living the true inner life as a Soul. If you can grasp that great idea you will be able to understand that all this exterior existence of ours, with its struggle for money and place and power, is merely a sort of drama, and the real life is that inner spiritual life. If for a moment you can assume that, you can understand what a difference it will make. We believe it because we know it from investigations that have been made, from information which we have received from many of the Greater Ones who take part in the spiritual government of the world; and so we know that all this outer life is comparatively unimportant, because it is superficial.

I do not mean that the part we take in it is unimportant. That each man should play his part well, should do his duty, come what may, that is of the most intense importance to him; but what may chance to *happen* to him does *not* matter; all that is like the imaginary troubles that come to an actor in a play. It may be that he has to take a part in which, as the hero of a tragedy, he has to go through all sorts of misery and suffering, but yet he knows quite well that his own inner life is not affected by the apparent misfortunes that are cast upon him in his part. Exactly that is the Theosophical point of view towards that outer life. We should do our duty entirely in it, but what happens to us does not matter; it is Maya or illusion. The only thing that matters is the way we take it—the way we do the duty which is put before us.

I speak to you of an inner and a real Government. That Government has its Head, as have your outer governments; and that mighty Head rules, remember, not humanity alone, but all the kingdoms of the earth, the great kingdom of the Angels—so far stronger, grander, mightier than ours—and the other kingdoms of the animals, the vegetables and minerals, and of the elementals and the nature-spirits. All these are in His hands, are under His government, and this great inner spiritual Ruler has His Ministers looking after different departments, just as an earthly King has his Ministers, his Secretaries of State. One of the most important of those Ministers is what you would call down here the Minister for religion and education—One whose business it is to look after the religious belief of the whole world—not of one religion only, but of the whole world—and its education along evolutionary lines.

The Head of the Department, the Secretary of State for it, is He Whom we know as the World-Teacher. He definitely undertakes that as His work—to provide the world with religions. I know how strange that idea must seem to many people who have been brought up in the idea that there is only one religion in the world—that there are a few heathen superstitions somewhere or other in far-off corners of the earth, but that, of course, our duty with regard to them is to try to convert the poor creatures from the error of their ways, and to give them the truth which has been revealed to us alone. I suppose it has never occurred to you that it would be rather strange that we, of all the people in all ages, alone should have a monopoly of the truth. There have been mighty sages, great saints, magnificent thinkers, who had not apparently this truth which has been given so exclusively to a small handful of us. They apparently had not these advantages, and they seem to have done remarkably well without them. I must assume that you have got beyond these curious parochial ideas—that you know that there are many great religions in the world, and that they are equally paths which lead up to the same great mountain of Truth. They approach it from different points, they lead up it from different sides, and so one might be more convenient than another to a man; but that depends upon his own location, upon the point from which he starts; for they all equally lead up the mountain.

I mean that all the great religions come from the same central source. I mean that this World-Teacher and His Department are responsible for all of them. I do not say that He is responsible for the vagaries of the individual believer. Men have corrupted religion and distorted it; and that is true of every religion. That the religions

as originally founded are all statements of the same eternal Truth, you can see for yourselves, if you will take the trouble to study comparative religion. We hold that the World-Teacher Who founds the Religions comes forth to establish a new one, when He sees such founding to be necessary or desirable. In one of the Indian Scriptures, He is represented as saying that, whenever the world falls into great sorrow and misery, whenever it seems that unbelief and evil are triumphant, then He comes to present the eternal truth in some new way which shall to some extent take the place of His previous statements, which have been distorted. I know that this may seem strange to some of you, but take it for the moment and think of it—that all these various presentations differ because they are presented to different people at different ages of the world, at different stages of the progress of human thought. Grasp that idea, and you will see that no one of them can be expected to be eternal—that, on the contrary, everyone of them must in time become more or less corrupted, more or less distorted; and therefore just because it is corrupted, unsuited for the needs of the world. The world is advancing, and therefore a new presentation from time to time is an absolute necessity. What was suited for people two thousand years ago necessarily cannot be fully suited for us in the present day.

There is no need for us to become conceited about the progress of civilisation. I sometimes think that the progress is not so great as we are apt to suppose. But at any rate a vast deal more is known on many subjects than was known two thousand years ago, and any statement of truth that was fitted for the people then will need considerable revision and addition before it can be made suitable for us. On the other hand, a presentation of the truth such as would now be absolutely suitable for us, would have been insanity, would have been utterly inappropriate, at that time. We have advanced in these two thousand years. It may well be that it is thought that a restatement of the same great truths would be beneficial, would be helpful.

You can see if you look around you that your churches are not being attended by the whole of your people. You hear that in the Middle Ages everyone took part in the devotional spirit of the time. Most assuredly that is not so now. Not a tenth part of the population of any so-called Christian country takes part in its religious observances. I suppose the proportion is probably much less than that. That does not mean, and it is no use trying to avoid the issue, that the religion as now stated has lost its hold on the bulk of the population. When that is the case, one way of dealing with the difficulty might well be a restatement; you would call it, perhaps, a new religion. That is not a good phrase, because it implies much more than the mere restatement of some truth. Remember, that the truths of religion are eternal truths; they may be distorted; they may be misrepresented, and they have been most seriously; but the fundamental basis of all the religions represents eternal verity, which cannot be changed, though it may be more fully stated; it may be in some new way, which may appeal to the modern spirit. But the great facts are the same; and by the great facts I do not mean that you must believe in any particular name, or in any particular ceremony, but the real basic facts that in order to progress a man must be a good man, that he must live a high and pure and noble life, that he must practice the virtues which every religion in the world without exception recommends to him—charity, nobility, self-control, temperance, patience and love. These things are not the exclusive beliefs of the Christian, they belong to any and every faith, to the Buddhist, the Hindu, the Zoroastrian; for these things are truths, and there can be no statement of fact which shall contravene these truths. There can be no religion which shall not include them.

This Great World-Teacher—the appointed Official Whose business, if we may reverently put it so, is to deal with this very question, has resolved that shortly He will give us another presentation. Exactly what form that presentation will take we cannot hope yet to know, but we

may know a great deal with regard to it. We may get a fair idea of the nature of some of the teaching which surely will form part of what He has to say. That will come into my subject on next Sunday evening, so I do not wish to take up your time with it now; but I should like, if it may be, to leave in your mind this clear idea that in Theosophy we do expect the same great Teacher who came two thousand years ago to Judæa. We do expect that He will come again, and we expect that the voice which spake as never man spake, will speak once more in the ears of men now living, and at no great distance of time from the present day. Fifteen years, twenty years, we do not know exactly; but we do expect that that Coming will be comparatively soon, so in that second sense we believe in the Coming of the Christ; and this to us is real and vivid beyond all words, to us it is a thing which we know and feel; and therefore we are doing our best to prepare ourselves, and (in so far as it may be) to prepare others also for the Second Coming.

There is, as you know, a Society outside of the Theosophical Society which is founded especially for that purpose, the Order of the Star in the East. Those who belong to that Order pledge themselves to try to develop within themselves the qualities of devotion, steadfastness and gentleness, with a special view thereby to make themselves fit to help in the work which the Great World Teacher will do when He comes. I recommend to you the study of that idea; I recommend to you the practice of those virtues. You may not have the same reason that we have for accepting the truth of this coming, you may not feel as certain within yourselves as we feel that the Lord will soon be among us, but at least it can do you no harm to practise those virtues, to develop within you those qualities. If you do that, and after all the World Teacher does not come in your time, you will be the better and not the worse for the effort which you have made. Your lives will be sweeter and purer and more useful because you have tried to prepare yourselves for that Coming.

So let me give you those two ideas as what may be called Christmas thoughts. The idea that the Christ must be born in your hearts—in every human heart—and that only through such a birth is there hope of progress and of glory for every one of us; and secondly, the idea that the Christ, the Great World-Teacher, will come again to us soon and that it behoves us most earnestly to prepare ourselves for that Coming, and to try, so far as may be, to help the world around us to prepare for it too. Let these be your thoughts on Christmas Day and in the Christmas Season; and let us see in this season of goodwill and of good cheer and of loving thought for all, whether we cannot infuse into it a higher and a nobler thought still, the idea of helping our fellow creatures in regard to the soul as well as to the body. Let us put before them some of these noble truths; let us try to bring to them also the power that comes from a full understanding of what these old scriptures really mean, so that to them as to us the Coming of the Christ may be not a mere historical commemoration, but a great and living and ever present fact. Christ within the heart, Who must be born in everyone. The Christ, the Great World-Teacher, Who will soon come to help and bless the world, and to be its Saviour also, in that He saves it not from a fancied damnation, but from its own error and ignorance, from its own want of trust in God and in our fellow-men.

C. W. LEADBEATER.

The Great Comrade

In the clamour of the hostile urging,
In the failure and the hell's despair,
Stands a Leader steadfast thro' the scourging.
Be of heart BECAUSE *He standeth there!*

As the clan-calls of the world awaken
And aforetime foes enclasp their hands,
I will lead you back to paths forsaken
Though the Armageddon rock the lands!

Through the fever of the mad delusion
I have watched you, comrade, at your post,
I have striven by the tongue's confusion
In the tumult of the Battle Host.

In the drums that play My men to battle
Dwells the Echo of My Marching Feet,
Howsoe'er the musketry may rattle
Never was the silence half so sweet!

What tho' smoke-wreaths lift their shadow yonder,
In the mantle of My wars of old,
Still on Kurukshethra's Field I wander,
Dead and wounded in these arms enfold!

But I wonder, as you also wonder,
When Life's Garden will awake to spring,
And you cry: Oh! is the cannon's thunder
Music from the palace of the King?

Now, oh! child of bitter anguish smitten,
Be of cheer in this your hour of doom,
Fingers of that agony have written
Shining stars across the midnight gloom.

Ah! My seeker even in denial
Have I caught the welcome of the cry,
Burst melodious from your fond heart's viol,
"Lord of Beauty, do not pass me by!"

How I wander wistful through the nations
Pay their toll ungrudging evermore;
Know the tragedies and fierce elations
As I knew them centuries before.

Mine the keen brain of the politician,
But no less the young Reformer's fire!
And the subileties of earth's ambition
Weave the Birth-robes of the World's Desire.

Yours the beauty of untrammelled ardour
As it lights the old heroic Flame:
Though it only make the pathway harder,
Hard has been My *pathway since I came!*

Lo! I wait, as lives ago I waited,
Till the anguish to My breast shall toss;
Till you love the Man that men have hated,
Done to death all ages on the Cross!

Martyrs with the glow of long-spent passion,
Christ acclaims you in the Courts of Christ!
Bear me witness in the newer fashion,
On My Altar fling the gifts unpriced.

Painters with your vision archetypal,
Poets with your unaccepted song,
Lo! I build in you the Lord's Disciple,
By your strength the weaker shall be strong.

Based not on the triumph and the glories
Shall the New World Empire stately rise,
But from out obscure forgotten stories,
Ashes of some ancient Paradise!

Builders in your building unrequited,
Blood and tears must consecrate the sod!
Torches of Renunciation lighted
All the ages down the Ways of God!

E. LAUDER.

A Children's Playhouse

A Dream of the Future.

By C. JINARAJADASA.

IT is a puzzle to know at times if a dream is a mere fancy or has something really true in it. Many dreams are evidently nonsense; but what of those others which on awaking seem to develop themselves and record more of their details, just as a photographic film develops in a solution? One such dream I record here.

It was a dream of a "Children's Playhouse," a place not in actual existence now anywhere, but going to exist. Of this latter I am quite sure, for it was a mysterious part of the dream. This Children's Playhouse was a building not unlike the Regent Street Polytechnic in London in appearance; it was about the same size, well built, and had all the stability of a permanent civic institution. But on the arched façade there were, in large letters, these words: "Children's Playhouse." It was a children's building, their very own in every way; and this was its purpose.

In it children were given every opportunity to play. The community that built it had realised that a child grew by play, and that its play could be so arranged as to bring out spontaneously many latent faculties of the child. The crowded condition of the cities of the West had evidently made these Children's Playhouses a necessity; parks were few and crowded, and the grown-ups were there too much in evidence; and besides the parks did not give the children some of the play elements they required. Hence the idea of these Houses.

The basement of the Children's Playhouse was a swimming bath; then on another floor there was a gymnasium, not so much a stiff methodical one for drill gymnastics, as one with many curious fascinating trick mechanisms to delight boys and girls, in addition to the usual fittings; there was a workshop of benches and tools and lathes of every kind, with tables not too high for young people, and every ingenious device for making aeroplanes and other fascinating things; there was a sand room for little tots; a room for indoor team play like Basket Ball; and many many other things my mind cannot grasp. This much I know, that it was a place for children of all ages from the earliest years when they could play till they were about fourteen; and every possible kind of play and amusement was arranged for by those in charge.

The people in charge were mostly ladies; there were some who were like nurse-maids for the very little folks, to tidy them and look after their little bodies; others had a special gift of story-telling, and gathered children round them and held them enthralled; others guided the boys and girls of a mechanical turn of mind. One thing that was clear in their minds was that they were there not to *teach* the children, but to play with them; it was their duty to develop in the child the sense of wonder and vitality.

One impression about the Children's Playhouse that I cannot forget is what the children thought of their House. It was a vivid thing in their lives. It was

their club; the "Olympians" were kept out, and so a child could there sit in a corner with a book and dream, or dress himself as a Red Indian or a Pirate, or take a mechanical toy to pieces and put it together again, and do all kinds of un-Olympian things. The little tots went there, or were taken there and given into the charge of the matron, happily enough but as a matter of course; but boys and girls of ten and twelve looked forward to their hours in the Playhouse as we might to an exciting holiday. A boy would come home from school, swallow a mouthful of food, and then rush out to the Playhouse as though there the welfare of the world was at stake; and indeed it was at stake, for him, in working out some thought he had had during the day.

This was my dream; I woke up throbbing with it. Any time now, months after the dream, that I dwell upon it, more and more elements of this future "Children's Playhouse" weave themselves into my imagination. And I like to dwell on it, because the world is slowly awakening to sweetness and light, and I think the children will come to their own. If every ward of every city could have a "Children's Playhouse," within two generations we could close most of our prisons; we now expect grown-ups to play the rôles of men or women, as ideal citizens, when they have not had their chance of playing their rôles as boys and girls; in our schemes of civic training we put the cart before the horse and then deplore that we make no headway and that human nature is not better. Let us give what the children want above all things, next to healthy bodies, and that is play; let us with our wiser heads guide their play energies; let us organise ourselves a little for their benefit; and then we shall find that human nature is divine nature and not less, and that in the happy vitality and the bright smile of a child we can see something of a Divine Child that once played with cowherds and lay in a manger.

C. JINARAJADASA.

The Comrade in White

Our Coloured Plate, "The Great Comrade," records an experience which is said to have befallen several wounded soldiers at the Front. It is said that from time to time a figure, like that of the Christ, dressed in flowing white robes, has appeared and has succoured the wounded men. On some occasions the Comrade in White, as He is sometimes called, has carried men quite a long distance, taking those who had fallen in out-of-the-way places to some spot where they could be easily found by the Ambulance Corps. In this connection the following extract from a letter, which we have received, will be of interest:—

"I was recently stopping with a kindly hostess who had been putting up many convalescent soldiers back from the Front. She told me that three of her guests had seen the "Comrade in White," and that one had been carried by Him. When I questioned her as to the soldier's description of Him, she said he could not remember what His face was like, but he remembered best His touch—a touch so different to any other's—never hurting or jarring, but healing, as He lifted him.

CLARA M. CODD."

Some Instances of the Recollection of Past Lives

By ELISABETH SEVERS.

[*In this, the last of our series on Reincarnation, Miss Severs replies to the oft-repeated question: "If Reincarnation be a fact, why do we not remember our past lives?" by giving a few well-authenticated instances in which past lives have been remembered.*]

THE first question invariably asked of a believer in reincarnation is "Why do I not remember my past lives?" When you have made the answer that the memory of past lives only becomes possible with an advanced state of evolution which enables the personality to partake of the consciousness of the Ego, the reincarnating entity; and, when you have added that, as a matter of fact, and particularly in the East, some do remember; you are then generally informed that such memory is fancy, imagination or invention.

We cannot prove the fact of reincarnation as if it were a mathematical problem, for the doctrine of reincarnation concerns other realms than the physical—realms into which the workings of the physical brain cannot enter. It is also well to remember, in this connection, that proof of any problem must be of a nature consistent with the problem under consideration. It is also necessary sometimes to remember "the infinite capacity of the human brain to withstand the introduction of knowledge."

For the person who remembers his past births the doctrine of reincarnation is naturally a thing known. But no one can make another partake of his own knowledge. "No one can acquire for for another—not one," as Walt Whitman says. If we know a person to be trust worthy, truthful, and not giving to romancing, we may believe him when he tells us he remembers his past life or lives. In any case the accumulation of evidence on this point—second-hand as it must be to all but the actual experiencers—helps, at least, to build up the case for the doctrine of many births in this world for all evolving souls.

In *Man, Whence, How and Whither*, by Annie Besant and Mr. C. W. Leadbeater, we find cases of rebirth traced by occult investigation back to prehistoric ages, by researchers who have in working order the superphysical powers necessary for the work.

Another means by which knowledge of past incarnations is sometimes received is through automatic writing. Quite lately a very interesting set of seven incarnations came into my hands through the kindness of a friend to whom I mentioned that I was writing this article, in which a dead husband communicated to his living wife their past experiences together, and from internal evidence—the character of the communicating entity persisting in each incarnation and developing on appropriate lines—its authenticity seems established.

Sometimes hypnotism awakens the memory of past lives. The experiments of

Colonel de Rochas along this line are well known. He succeeded in pressing memory back through the ante-natal stage into previous lives; but that is memory artificially stimulated, an instance of the exaltation of intelligence which hypnotism often causes.

Among the great who have remembered their past lives were Pythagoras, the Lord Buddha, and the Emperor Akbar.

In *Plato and Platonism*, Pater writes:

> He (Pythagoras) had been, in the secondary sense, various persons in the course of ages; a courtesan once for some ancient sin in him; and then a hero, Euphorbus, son of Panthus; could remember very distinctly so recent a matter as the Trojan War, and had recognised in a moment his own old armour hanging on the wall, above one of his old dead bodies, in the temple of Athene, at Argos.

The Lord Buddha's birth stories, the *Jatakas*, give some details of his past lives, while of Akbar it is related that he remembered being a novice in a monastery, who, for forsaking his vows, was condemned to the secular life of kingship in his next life, but he hoped to return in some future birth to the religious life.

The fact of a possible reincarnation must have been brought home to thousands who were present at the drama *Drake*, played last autumn, at His Majesty's Theatre, London, in which the legend of the beating of Drake's drum to summon him back to earth in the hour of England's need was introduced; a legend which many poems have immortalised since August, 1914, and which has received honourable treatment in Mr. Arthur Applin's book, *Admiral Jellicoe*, 1915, wherein an old Devon seasalt tells Mr. Applin:—"When I stood afore Jack Jellicoe I caught his eye and I knowed it wor Drake come back. Yes, sir, the old drum beat and he coom back as he said he would."

By some Lord Nelson has also been thought to have been summoned in the same way by the beating of the drum and to have been a reincarnation of Drake.

It is said that some Belgians consider King Albert of Belgium to be a reincarnation of William the Silent, who, as Prince of Orange, delivered his country from the Spanish rule and tyranny; and it is said to be an interesting fact that many old prints of William the Silent show a strong resemblance to Belgium's heroic King.

One has to remember that, until comparatively lately, any belief in reincarnation would have been considered heretical, and that the person holding it would have found himself in difficulties with the spiritual powers of the day, and also with the secular, by both of which he would have been regarded either as mad, or as a magician, according to their intelligence. For these and other reasons, it has generally been considered prudent to keep any superphysical experience to oneself, and ignorance and prejudice are but very slowly dying out. The consequence is that we have probably lost a great deal of valuable testimony on many other superphysical subjects than that of reincarnation.

Another reason for the paucity of evidence on remembered rebirths is that very often such a memory is connected with the subject's most intimate, most sacred feelings or beliefs; matters on which he is not at all inclined to admit either curiosity or scientific questionings.

But gradually evidence is accumulating and I offer a few instances that I have come across in miscellaneous reading.

Anyone who is interested in this subject should read Mr. Fielding Hall's charming and celebrated book, *The Soul of a People*. It gives several cases of the memory of past births, some told personally to Mr. Fielding Hall by the persons concerned, another—the story of the monk and the teak trees—having been told in the village, the scene of the story, to a friend of his. One of his friends had a Burmese Police Orderly who remembered his past birth as a woman. In another case, "known to all the village," as the writer remarks, Mr. Fielding Hall tells the tale of the woman whose lover reincarnated as her child, as she had prayed him in a dream to do, only to die at birth, together with its mother. She said "that her baby's soul was her lover's soul and that,

as he could not stay, neither would she; and with these words on her lips she followed him out into the void."

This instance seems to support the theory often advanced that love draws together in successive rebirths those who truly love—a theory which those who possess the power of investigating past lives say to be scientifically proved by experiment.

"If you look for those cases you may find any number," Mr. Fielding Hall remarks. "But they have to be looked for, they will not be brought forward spontaneously." One meets with the same experience in the West. People are naturally shy of revealing experiences of this nature; for they are sure to meet with ridicule and incredulity if not with charges of imposture.

Children frequently remember because they have come so lately from "God Who is our home." Children forget, as they often complain (the Burmese children did to Mr. Fielding Hall), because the present life's interests intervene and obscure the past.

In an article, *Concrete Instances of Reincarnation*, by Syam Sundar Lal, published in the *Theosophist*, April, 1911, five instances of the memory of former lives are given, "thoroughly sifted and verified on the spot," and one hearsay case awaiting further inquiries.

The first instance is that of a girl, a niece of one Mukta Ora Prasad, Nazar of the Iglas' Khas Office, Dholpur:—

When she was about six years old she used to talk of her previous birth and her former relations. Luckily the scene of her previous life lay in a small village, Bhamtipura, near the Dholpur Tehsil courts, and not far from the house where she now lives. She was accordingly taken to that village and, directly she reached the place where she lived in a previous life, she recognised every thing and every person and began to call the latter by their proper names. In her former birth she had had two sons, Nachand and Samalia, Minas by caste, and one daughter, Harko. She recognised them all and told of their connections. She also said that she had left hoarded up in a wall of the house some cash and valuables, which are alleged to have been discovered by the two sons, though they now deny it for reasons of their own. All the particulars of her former life given by the girl have been carefully verified, and the persons concerned have been seen.

Another case of similar nature is that of one Hari Narain—a Brahman who lived at Chowdhripura in Dholpur—died, and was born as Durga Pershad, a carpenter, in Sambat, 1940, and now lives at Damipura, Dholpur, not far from the place of his former life. When he was about five or six years old, he came back to his former house and recognised all the persons and things there; and at his instance some cash and a hoe were discovered hidden beneath a stone in his stable. The correctness of all that has been related has been tested by reference to the persons concerned.

In another case cited here, that of a Brahman killed in a family feud, the man was reborn in the same village as a Thakur named Gulab Singh:—

While a boy he told all about his previous life and related the circumstances under which he was murdered. A feeling of revenge led him to lodge a complaint in the criminal court of the district against his murderers, and there were regular proceedings in the case, but the offence having been committed against the person in his previous life, for which the Court had no positive proof of the gross material nature which tells in a law court, the case was shelved. The records of the case are said to be still existing in the Pergana Court concerned.

This author also remarks that—

instances such as these related in this article can be multiplied to any extent, if one takes the trouble to go about and enquire in villages, for every big village has an instance or life to contribute.

An extraordinary case of reincarnation is reported to have taken place in the family of a Sicilian doctor, named Carmelo Samona:—

Dr. Samona and his wife some time ago lost their five-year-old daughter Alessandrina, and a short time afterwards, at a spiritualistic séance, the dead child, they declare, told her mother that she would be reborn on Christmas Day in the following year. At a second séance she announced, "There will be two of us: myself and another." On Christmas Day, fourteen months after the date of the last séance, Sigbor Samona gave birth to twins, both girls, one of whom bore on the face three marks identical with marks on the face of the dead child, and after a year commenced to manifest exactly the same moral and physical tendencies. The two children are now two years old.

—(The *Daily Sketch*, republished in the *Occult Review*, August, 1915.)

The *Occult Review*, June, 1915, is responsible for these two cases of reincarnation, supplied by Miss Campbell. Writing from a hospital near Paris, she says :—

We have a French friend here who was alive in the time of Henri IV. and remembers living in the Castle at St. Germain-en-Laye. She says she was a page then, and used to have a little room at the top of a staircase in one of the turrets. The general commanding here some years ago was greatly amused by her story, and told her that such a stairway did not exist. She was very angry, and offered to show it to him. The room and the stair, or the place where they were supposed to be, were in a portion of the castle not open to the public. But she was taken through and found the stair, but not the room. Finally, one of the city documents was discovered which disclosed the fact that in the restoration of the chateau the architect had closed up the room as not being worth restoration.

She adds :—

A little boy of five I know, pointed out the house of Madame de Maintenon, and said, " That is where I used to go to play with the little Quatorzes." This child is really extraordinary. He remembers all kind of things about St. Germain.

A correspondent from Sicily writes :—

An interesting case has just come to my notice. A poor tinker, who lives some miles out of Palermo, called yesterday at the house of my clerk, and, being very tired, asked for a seat. He said to my clerk's mother : " See to what I am reduced by my own folly ; in my last life I was an Emperor and reigned forty years, but was then massacred for my evil deeds, and am now born in this condition. *No*, I am not mad, but remember other lives, this being my fifth, and I regard this old carcase of mine as an old suit of clothes to be disregarded when the time comes. The priests teach the immortality of the soul, but they do not know, as I do, that souls go up and down (suiting here his gestures to the words) and return to earth again. The other day I was waylaid by three footpads and gave them without resistance the lire 1.35, which I was taking home to my paralysed son. Well, a neighbour who had just killed a fowl, gave my son a wing, and some chicken broth, so we lost nothing, but the footpads have to settle their accounts with God."

—(*The Theosophist*, October, 1910.)

This philosophically minded tinker is an interesting case of a European retaining remembrance of past lives throughout life.

The following story has had a wide circulation in the Eastern Press. It appeared first in the *Rangoon Times* and was republished in the *Malay Mail*.

There is a little blue-eyed, fair-haired boy at Meiktila, between three and four years old, the son of hard-working and matter-of-fact Burmese parents, belonging to the labouring classes. The other day, however, the child who, until recently, prattled like another child of that age, astonished his mother by gravely claiming that he was the late Major D. J. Walsh, Border Regiment, come to life again, and went on to describe the house where he had previously lived, the number of ponies he had had, and other personal matters.

The mother was frightened, and called in the neighbours, to whom the queer Albino repeated his story, describing how he and two others—a lady and a gentleman—were drowned in the Meiktila Lake in a boating accident during a storm at night, in March, 1904, when the three and only occupants of the boat perished. That is the year during which Mrs. Read, Lieutenant A. Quillan, and Major Walsh, both of the Border Regiment, did lose their lives in this identical manner. Large crowds assemble daily to hear the man-child speak. Of course sceptics will say that it is a " put-up job." The answer to this is that Burmese coolies are not given to romancing to such an extent. Several methods have been applied to test the genuineness of the child and people are satisfied that he has not been tutored. The parents would have to be wide-awake sharpers indeed to succeed in foisting such a story on to the public, through the instrumentality of a mere infant, and there is no suggestion that they are not what they appear to be, viz., simple-minded folk. It is a far cry from Meiktila to Pegu for people who do not use the post, and it is unlikely that this strange story is based on the extraordinary account narrated there a few years ago regarding the incarnation of the late Mr. A. H. Tucker, District Superintendent of Police, in the person of a little Burmese boy.

A children's journal, *De Gulden Keten*, published in Java by Mrs. Motman Van Gelder, gives another interesting case of an Eastern child's memory of a former life :—

A Javanese Chief at Palembang in the island of Sumatra, had a little son who had a room of his own and a cupboard in which he kept his toys. The child fell ill and died. Some years later a Javanese and his wife came to Palembang from a distant district with their little son. When they reached the town the child recognised it, though it was his first visit in this life. He begged his parents to go with him to the house of the Chief, mentioned above, and, arrived there, went straight to the room of the child who had died and, opening the cupboard, asserted vehemently that the toys were his.

Another story is the following :—

Some years ago the only daughter of Mr. and Mrs. —— was sent to a school in the Midlands, and thence after two years to a school in Germany. After her return to England she was thrown from her horse and was carried home unconscious. The shock to her mother, who was in delicate health, was serious, and within a very brief time there occurred the death of the injured girl who had never recovered consciousness and the birth of a baby sister.

In time, at the age of twelve, this little girl was sent to the same Midland school—not then knowing that her sister had preceded her there. Her first letter home was curious. She wrote in her childish way that she had recognised the school immediately, and must, she affirmed, have been there before. In explanation, let me say, she had never prevously left her home.

At the age of sixteen she proceeded to the same school in Germany that her sister had attended—but of this fact she was again quite ignorant. An amazing letter reached her parents. She had been struck, she wrote, during her journey through Germany by a remarkable sense of familiarity with the scenery, and when she reached the school she was astonished to find that every nook and corner were as familiar to her as if she had lived there for several years.

—(Letter by F. S. A. Conybeare, in the *Daily Mail*, Sept. 8th, 1900.)

The presumption is, of course, that it was the same child reborn in the same family—a phenomenon that apparently sometimes happens.

Then, from America, also comes a account of remembrance recovered through a dream.

The person concerned was engaged in prison work and was instrumental in arranging the marriage of two prisoners who, before their sentence, had lived together. On first meeting the male prisoner she was struck by a sense that he was an old friend though she had never seen him before. On the night of the marriage at which she had been present she had a dream. In her own words :—

I dreamt I was sitting on a stone bench on a roof garden in the city of Rome ; I was dressed in the Roman costume with sandals on my feet. I was looking out over the city when a man (it was the prisoner) came up a pair of steps or ladder along a side of the house and walked over to me. He also was dressed as a Roman, and over his arm was flung a white shawl or coverlet. . . . He lay down at my feet and talked to me. I cannot remember the conversation. But I know we didn't talk in English. Finally, we both got up, walked to the side of the roof, and he helped me down to the ground. We then walked along the street, seeing lots of people dressed like ourselves. As we reached a corner of the street a lot of people rushed at me as though angry with me, and my companion (the prisoner) shielded me from harm. We then walked on further, and then some women came along and he bade me goodbye, I thanking him for his kindness. Then I awoke from my sleep, hearing a voice distinctly saying, " You have paid your debt. You have paid your debt." I said, " What debt ? " It said, " The days of Rome." The writer adds she had believed reincarnation by faith, but had wanted proof, and " I know the proof was given to me."

The following is an American story of remembrance, which appeared in the *American Magazine*, under the heading, " Was it Reincarnation ? " The story is told

by one of the most absolutely truthful women I ever knew or can hope to know, and a diary in which the record was made many years ago and the history in which the note was found are still in existence and the characters are still living to bear witness. The story concerns Anne, an American child, little half-sister of the narrator, a child unlike personally any of her family. In the fairy stories she told herself, " there were bits of knowledge that a baby could not possibly have absorbed in any sort of way," and she seemed to do everything through habit, with curious tricks of manner and memory that she could not explain, and that surprised her family very much.

One day when four years old, she told her father, " I have been here lots of times—sometimes I was a man, sometimes I was a woman ! "

When her father laughed, " I was ! I was ! " she maintained indignantly. " Once I went to Canada when I was a man ! I 'member my name even."

On being asked her name. She considered a moment. " It was Lishus Faber," she ventured, then repeated it with greater assurance, " that was it—Lishus Faber."

" And what did you do for a living, Lishus Faber, in those early days ? "

" I was a soldier," she granted the information triumphantly, " and I took the gates ! "

Her sister, proud of her little charge, was in the habit of recording the child's imaginings in her diary and noted this conversation.

Anne could not explain further, and the sister's inquiries among her friends produced no result. But :—

Someone encouraged my really going further with the matter, and for a year I studied all the

histories of Canada I could lay my hands on for a battle in which somebody " took the gates." All to no purpose. Finally, I was directed by a librarian to a documentary history. This was over a year afterwards when I had quite lost hope of running my phrase to earth. It was a quaint old book, interestingly picturesque in many of its tales, but I found one bit that put all the others out of my mind for a time. It was a brief account of the taking of a little walled city by a small company of soldiers, a distinguished feat of some sort, yet of no general importance. A young lieutenant with his small band—the phrase leaped to my eyes—" took the gates " . . . and the name of the young lieutenant was Aloysius Le Febre.

It is very, very probable I should think, that evidence for reincarnation will quickly accumulate during the next few years, for probably there will be many cases of quick return to earth of soldiers and others now being slaughtered in Europe's great war. Many may bring back with them the memory of their last lives—a memory which it will be possible to prove both of things and of people. But even now if we were to look for it, if children were encouraged and not frowned upon when they prattle of the past, much more evidence might be collected, of the fact that " certain is death for the born, and certain is birth for the dead."

ELISABETH SEVERS.

Future and Present

By M. L. H.

[*A short piece of writing called " Past and Future " appeared in last December's* HERALD. *The following, by the same writer, refers to that experience.*]

WITHOUT lay stillness; broken only by the ceaseless sound of silence. Within were doubts and questionings; the sense of a mighty promise unfulfilled. Before me passed, in stately pageant, pictures; all forming into one, becoming one, round which my thoughts were twined. And as it grew in splendid power I veiled my eyes and bowed my head, striving, while loving it, to shut it out. At last, still seeing it, I seemed to speak:

" Oh Lord Maitreya! A year ago when offering Thee my past I promised that my future should be Thine. This year, which was the future then, has not fulfilled my word. How then shall I give the future now, oh Lord? The years to come . . . . I am afraid . . . . " My forehead touched the earth."

Within, without, from both yet seeming neither, came the words:

" Oh, foolish one, knowest thou not that the future is the present? Give me thy thoughts and feelings; let thy desires be even as mine would be. Think over every word before thou utterest it; do every action in My Name. Then will thy future, glorious and divine, be wholly mine."

. . . . . .

My eyes were raised to darkness, a darkness filled with light. And all around was peace.

Humbly I bowed my head, and answered now as I had answered then; the only answer through the ages:

" Even so, Lord."

M. L. H.

Mons Victorialis

By Hope Rea.

IN obscure corners of the great European Galleries of Art one sometimes lights upon paintings of considerable interest, not so much from the point of view of Art, as from the fact that they preserve fragments of legendary lore which might otherwise to all intents and purposes be lost to us. The present writer recalls one such work—a little panel representing a mountainous landscape with a number of rocky peaks, the whole very crudely delineated. On certain of these peaks were stationed long-robed men, watching with grave intentness for some obviously expected appearance. The size of the men was almost grotesquely out of proportion to that of the peaks from which they watched, still further indicating very primitive workmanship on the part of the artist, so that, lacking a key to that which he desired to express, the work might fairly be dismissed with scant notice. Once in possession, however, of the key, the little picture becomes invested with a strange and beautiful significance, appealing strongly at the present time to members of the Order of the Star in the East. In the Section on *Christian Mythology* in Lord Lindsay's *History of Christian Art,* we find the following extract from a Homily on the first chapter of St. Matthew, in a Commentary by an uncertain author, but a Latin and an Arian, of the sixth or early seventh century; printed among the spurious works of S. Chrysostom. It runs:—

I have heard speak of a certain writing, not perhaps deserving implicit credit, yet not repugnant to the faith, but rather agreeable to it, how there dwelt a certain nation close to the Ocean, at the very extremity of the East, among whom a writing was current, inscribed with the name of Seth, concerning this star which was to appear, and the gifts to be offered after this manner, and which had been handed down from father to son through the generations of learned men. For the twelve of the more learned, and lovers of celestial mysteries, had elected and disposed themselves to watch for that star. And when any of them died, his son or one of his kindred, who was found of that mind, was appointed in his place. And they were called Magi in their tongue, because they glorified God in silence and inward prayer. These, therefore, year by year, after the threshing out of the corn, ascended into a certain mountain, called in their language Mons Victorialis, having in it a certain cave in the rock, and most grateful and pleasant with fountains and choice trees, into which ascending and bathing themselves, they prayed and praised God in silence three days. And thus they did generation after generation, ever watching lest peradventure that star of beatitude should arise upon themselves,—until it appeared unto them, descending on the Mons Victorialis, having within itself the form, as it were, of a man-child, and above it the similitude of a cross. And it spake to them and taught them, and commanded that they should go into Judea. And journeying thither for the space of two years, the star went before them, and neither food nor drink failed in their vessels. And what further they did is told compendiously in the Gospel. And after they had returned home, they continued worshipping and glorifying God more zealously than before, and preached to all in their nation, and instructed many. And finally when the Apostle Thomas went into that country after the resurrection of the Lord, they joined him, and after being baptised of him, were made assistants in his ministry.

The completed legend adds to the above statements of the Homily that these Wise Ones watched three at a time, and hence three only saw the Star when it appeared, and that they alone followed it to Bethlehem. These were the Magi of the Gospels, to whom have been given respectively the names of Gaspar, Melchior, and Balthasar. They are further said to have been of royal race, and to have ruled over states situated in Thrace, Sheba and Nubia, representing thus the three then known quarters of the earth. The Nubian King, more especially in Northern Art, is generally represented as a negro. To further round off the representative character given by legend to the three, it is also stated that Gaspar was sixty years of age, Melchior forty, Balthasar twenty.

The poetic imagination of Christendom has naturally played principally around these later features of the narrative, while it was equally natural that the tale of the mountain watchers, before the Star appeared, should fall into the background; but to-day we find a renewed interest in this ancient story, since we ourselves have become watchers. "We stand upon the extreme promontory of the centuries," and from that point of vantage, wait for the re-appearance of the Star.

The four works of Art here reproduced represent in varying modes the chief incident of the story, namely, the *Adoration of the Kings*. In this connection it may be remarked that the great masters of Christian Art accepted without demur certain traditional limitations to their work, rarely if ever going outside a certain given cycle of subject, these being held by common consent, lay and ecclesiastical, as being above all things those most worthy of consideration, and having in fact a sort of cosmic importance. Hence we find within this practically enforced monotony of subjects a marvellous inventiveness and imagination expended upon their treatment; the same subject dwelt upon by the fervour and genius of first one and then another great master glows with an ever increasing beauty and interest, and becomes within itself the field for an infinite originality. This point is demonstrated in the accompanying illustrations.

In the first we have the severe treatment characteristic of the early Florentine School of Sculpture, which, in spite of a certain crudity of handling, gives to the little composition a rare dignity and repose. The panel is one of a series illustrating the life of the Madonna, surrounding the Tabernacle of Or San Michele in Florence; the work of Andrea Orcagna, it belongs to the latter half of the fourteenth century.

The remaining three illustrations are from works by Transalpine Painters, and are in vivid contrast to the earlier severity of the Florentine Master.

Hans Memling, a century later, belonging to the Flemish School of Bruges, translates us into another atmosphere. Art becomes a different thing in the hand of the Painters of the North, lavish richness being one of their prominent characteristics.

The great *Adoration* by Mabuse of the School of Antwerp, though showing the influence of Italy in its architectural accessories, is yet fundamentally Flemish in feeling, uniting with a certain almost childlike simplicity of conception a superb mastery of technique. In the work of Rubens we have the culmination alike of Flemish Art and the treatment of this particular subject, which he made peculiarly his own. Our illustration is one of a series of *Adorations* from his hand, in which he displayed all the exuberance and originality of his towering genius. That from the Antwerp Museum, here reproduced, is a *tour de force*, said to have been the work of only thirteen days. In it he inaugurated his third period, which was characterised by a wholly new method of technique. In fact, this painting must be looked upon rather as a demonstration of method than as in any way a work of devotional Art.

HOPE REA.

Recognition

The Problem of our Preconceived Mental Pictures.

By E. A. WODEHOUSE.

[*Is it certain that we, who are expecting a great Teacher, should recognise One, if He came in our midst? The following article ventures to suggest one special class of difficulty which might meet us.*]

IT has been said that we are often more vulnerable through our virtues than our faults, and it is certainly the case that, among the perils which have to be guarded against by those who are deliberately preparing themselves for the coming of the Great One, are some which are likely to arise from the otherwise excellent qualities of Imagination and Devotion. Perhaps just because these qualities are so excellent, the danger that lurks in them is the greater and the more subtle.

The particular perils of which I am thinking are those which are not unlikely to attend our efforts to picture the life of the Great Teacher as it is likely to be, when, as a concrete Being, He will move and teach in the world of our time. In trying to do this, the mind—starting from the beauty, the holiness, and the wisdom of the central Figure—will be tempted, if unchecked, to follow a certain line of association which, though irrational, is natural to itself, and gather round that Figure a host of enveloping circumstances in which the same beauty, the same aloofness from all that is earthly, sordid and mean, even from what is normal and ordinary, will be displayed. It will be tempted to exhibit the Ideal Figure in an ideal setting, and will, almost unconsciously, come to think of It in terms of some romantic world, bathed in "the light that never was on sea or land," and entirely out of relation to the world in which we live and move, and in which therefore any such Figure must also live and move. And, so thinking, it will, as a natural result, be allowing itself to build up a thought-structure which may prove a hindrance rather than a help when it comes to the actual crisis of recognition. For it will have learnt to look for, and expect, something which a little reflection will show to be impossible of realisation.

In such cases expectation, instead of helping, might have the reverse effect. The Jews might have had more chance of recognising the Christ if they had not happened to be expecting a Messiah of an entirely different kind. And so it may well be, one can imagine, with many of those who to-day are expecting the advent of a Great Teacher. The Christian, for example, fostering this expectation in his heart, will be hard put to it to prevent the expectation being coloured, at least in some degree, by the traditional Christ "thought-forms" and by his own mental reconstruction of Gospel scenes. The Christ Figure, for him, will spontaneously clothe itself in flowing robes. The long hair will flow in rich waves to the shoulders. The feet will be bare, or will be shod in sandals. The setting of the picture will be rural and Oriental. The Teacher, in this dream picture, will spend His days in wandering over the quiet country side, accompanied by disciples clad, like himself, in Eastern

robes. He will preach in shady groves or on the grassy hill-sides, and He will sit, at evening time, on the edge of a village well and watch the women drawing water in earthen vessels. Over His ministry the open sky will ever arch, tender at dawn, bright-burning at noon, mellow and golden at eve, quick with innumerable stars at night. The story of it will be an idyll, a poem—a thing at which imagination warms and at which the tear of devotion starts forth.

And yet it is only necessary to think for a moment to see that this picture is made up of non-essentials. It is true that such a Teacher, sojourning in an Eastern land, might, amid those conditions, reproduce to-day much that we are familiar with in the Gospel story. His dress, the dress of His disciples, the simple open-air life, the subtle harmony between His own spiritual beauty and the beauty of Nature around Him, might all be as imagination would have them. But remove the scene to Western lands, and at once the whole picture becomes changed. There is always a possibility, of course, that the Great One might, even in the West, adopt a distinctive and poetic dress—something monastic or Oriental—and that in other little ways His outward guise might fit in with the popular conception of a Great Spiritual Teacher and Prophet. But we must at least be prepared for His not doing so, and we must try to realise that it does not matter whether He does so or not. We must be prepared for the clothing of Western every day life instead of flowing robes, for boots and shoes instead of sandals, and for short hair instead of the luxuriant locks of the traditional Christ picture.

If it is impossible to say anything for certain as to dress and appearance, about the mode of His outer life amid Western conditions there can be little uncertainty. The coming Teacher must travel in steamboats and railway trains; He will drive from place to place in motor cars and other conveyances of Western civilisation; He will speak in large halls, from a platform, to crowded audiences seated on rows of chairs; and His words will be taken down by shorthand writers and reported in the Press.

In some ways all this seems too obvious to be set down in black and white, and yet one cannot help feeling there will be not a few readers to whom—possibly through their not having given much thought to this side of the matter—it will come as a kind of shock. In fact, only the other day an earnest member of the Order of the Star in the East was quite shocked at the suggestion that the Great Teacher would travel about in trains and ocean liners. The mechanical side of modern life—motor cars, railways, steamers, telephone and telegraph—with such up-to-date time-saving devices as stenography, seem to fit in so ill with all our habitual imaginings of the Christ-life and its setting. Yet, when we remember that the work of a Christ is not to be picturesque, but to help the world—that He has a message to bring to the men and women of His time, and that He must reach as many of them as possible—we see how, for the purposes of His ministry, He must needs take advantage of all the artificial aid which the resources of modern civilisation can afford Him. It is as certain as anything can be that the coming Teacher will travel widely. He will visit many lands and will speak and teach in all of them. To this end He must have the swiftest means of travelling. Arrangements will have to be made, moreover, for permitting great masses of people to hear Him; and although it may be possible sometimes for this to be done out of doors, yet climate alone, to mention no other obvious considerations, will usually make the ordinary, prosaic public hall the readiest means of attaining this end. And the mere fact of the intense interest in all that He says, and the anxiety to preserve so precious a record for posterity, will be sure to result in unusual efforts being made by those who believe in Him, to take down the words that fall from His lips.

It must be that the life of a Great Teacher will lose much of its outward poetry amid modern conditions; and if our common sense is directly challenged,

we are forced to give a formal assent to the prosaic actualities of this less attractive picture. But the mind is a queer piece of mechanism, with a great deal of automatic life of its own; and, unless we take steps to drill it and check it, it will go on contentedly spinning its rainbow imaginings and so, silently and unsuspectedly, laying us open to shock and disappointment, or even to failure in recognition, when the time comes. Perhaps the only remedy for this is deliberately to practice picturing the less romantic side of the future; to turn aside occasionally from its poetry and resolutely to fix the mind on the prosaic and commonplace circumstances which must undoubtedly to a large extent envelop the fair and perfect Life which will ere long be lived in our midst.

Let it, for example, try to conjure up what is likely to happen on one of those teaching tours. Let it think of the journeys which will be like anybody else's journeys, with tickets and luggage and the other prosaic accompaniments of the sojourns in great cities, the public lectures, the Press reporters, the crude and blatant curiosity, the mockery of some, the outraged indignation of others, the mobbing in the streets, and all the other kinds of disturbance which must indubitably attend upon the public going about of One for whom, as it will be universally known, such stupendous claims are made, and which will be the more general and the more violent, the more fully He Himself—by His words, His actions, and His powers—seems to establish and confirm those claims. If, as is probable, there are miracles; if, as on the last occasion of the appearance of a World Teacher, it can be said of Him "Never man spake as this man"—then there must inevitably be, as the accompaniment of His daily life, an unprecedented curiosity and publicity, with all the vulgarity in which these naturally clothe themselves.

Upon all this we should accustom our minds to dwell, until they can contemplate it calmly and without revulsion. It may seem, at first sight, to some, that it would be better to turn away from this side of the picture and to feed our imagination exclusively upon all that is noble and beautiful and inspiring. Indeed, to many, the mere reference to details of dress and appearance, and to such like matters may, in connection with so sacred a Personage, appear almost as an offence. But in the case of those, at least, who are engaged in practical preparation for the future, this cannot be conceded. True though it be that we should also contemplate the noble and the beautiful, and even though such contemplation be the higher duty, yet those who, when the day of practical trial comes, would be ready for all that it may bring, must be the last to be mere dreamers, unwilling to face clear and obvious probabilities. They, at least, should take care that they permit no untested imaginations, no ideas obviously unrelated to commonsense and reality, to lurk in their minds, which may prove barriers between them and the Master, when He appears.

An important point to remember is, that, when that day comes, it will not be the big things which are likely to stand in the way of recognition, but the little things. It will not be the things which are really essential, but the things which, if we were questioned, we should have to confess mattered not at all. The psychological test will be, in each case, that of the congruity, or incongruity, between the mental concept which we have formed of a Great Teacher and the actuality before us; and where the two do not agree, it is very doubtful whether, in the majority of cases, human nature will be humble enough to allow that the mental concept was at fault.

Allusion has been made to certain points—and these all belonging to what I may call the merest "surface" of the mental concept—which are likely to prove a difficulty, if we are not careful. But of course there are others, some on the surface, others deeper down. Amongst the former may be suggested that of race. It is quite likely that many who look forward to the near coming of a Great Teacher will think of Him as wearing the body of a particular race. The Oriental is likely

to imagine Him in an Eastern body; the Westerner will probably expect Him in a body of some Western nationality. A little less on the surface, but none the less concerned with unessentials, is the expectation that the coming Teacher must necessarily ally Himself with a certain set of views (*e.g.*, with a certain type of social theory, etc.) or with some organised spiritual body, such as one of the world's great Religions.

That those who are actually members of the Order of the Star in the East would theoretically attach importance to externals of this kind, is unlikely. But very often, as has been said, the mind goes its own way, runs along the line of its own unsuspected automatisms, and trips us up just where we are least prepared to fall. And so we have constantly and with deliberate intent to remind ourselves that, for example, outward details of dress and appearance, and the fact of belonging to one race rather than another, cannot possibly matter; and that it is inconceivable that a World Teacher coming to the world of to-day could ally Himself with one Religion, and one set of people, to the exclusion of the rest. We have, if we would be sure of ourselves, consciously to ask ourselves whether—at a time when thousands of quite ordinary men and women, all the world over, are beginning to transcend the barriers that have hitherto kept mankind apart, barriers of race and colour and creed—it is not obvious that He, whose wisdom and whose love are so infinitely greater, could not be narrower and more exclusive than these.

It is true that, for members of the Order, the simple fact that the Order is open to members of all Faiths, and that it allows each member to think of the coming Teacher in his own way, should theoretically be sufficient to prevent them from falling into any misapprehension on this point; but it is well to have the mind thoroughly prepared in advance. One cannot help wondering indeed, sometimes, how many members of the Order there are at the present moment who, if Christians, instinctively feel that the coming Teacher will favour Christianity rather than other Religions, or who if, let us say, they are Hindus, believe that He will show a partiality for Hinduism. And is it not difficult for a member who is an ardent Socialist not to believe that He will be a Socialist also; or for Theosophists to believe that He will not necessarily be a Theosophist, as they understand Theosophy?

But, undoubted difficulties though these be, there are others, concerned with our building of mental concepts, deeper and more subtle. Perhaps the most generally perilous of these, in the case of our thought of a coming Teacher, will be that involved in the concept of Spirituality which, consciously or no, each one of us has framed for himself at the back of his mind. This will include our concepts of Love, of Compassion, of Purity, and so forth. All these are potential "tests," lurking even now in our consciousness, which we shall instinctively apply to the Great One, when we are confronted with Him, and which we shall apply, not merely at the first moment of meeting, but continuously from moment to moment as long as He is with us. It is therefore of the highest importance that they should even now be made sound and sane and true, and that, to the best of our enlightenment, no unnecessarily foolish elements shall be allowed to remain in them and vitiate them. Gradually (for it is a slow business, this remoulding of our concepts) we must get them into order, and so fashion them that they may be ready for that sudden and violent extension of all our previous experience of the spiritual which must come with our contact with the Great Teacher.

How are we to do this? There is only one really safe way, and that is—as the Declaration of Principles so clearly lays down—by the study of those who are spiritually greater than ourselves. And here, of course, the higher the degree of greatness, the more valuable the lesson. It is unlikely that mere goodness—even spirituality and saintliness as ordinarily understood—will teach us very much in this connection. We need to learn a higher and a sterner lesson. There is a

passage in that wonderful little occult treatise, *Light on the Path*, which says: "Remember, O disciple, that great though the gulf may be between the good man and the sinner, it is greater between the good man and the man who has attained knowledge; it is immeasurable between the good man and the one on the threshold of divinity." How much greater must it then be between the good man and One in whom divinity is unfolded!

It is of the higher type of character that we must learn, whether by personal observation or in the records of the past.

And there is much that we shall learn of it. We shall learn, for example, of that higher kind of Love which has nothing of the sentimental, melting quality which we are so apt to associate with such phrases as "tender compassion" or "spiritual love." For, tender though he be, in the deepest sense, the Illumined Soul views everything from the standpoint of the Higher Self; consequently, from the point of view of the lower, he may often appear to be stern. Moreover, his piercing eye detects at once where help is needed; and very likely the help has flashed from healer to sufferer without the latter being aware of it; so that the latter, in his ignorance, may feel most overlooked and neglected, just when he is most helped. Then, too, the love of the Illumined asks for no love in return. It does not woo a response, but is satisfied with simple giving. One effect of this may be, to the outward eye, that such love will appear to lack that tender appeal, that pleading evocation of the love-nature of its object, which is so charming and so touching in a love less exalted and unselfish. It may even hurt and offend by its impersonality, by its refusal to make ignoble compacts with vanity and weakness and to allow the ignorant to injure themselves or retard their progress through ignorance, and by the very invisibility of its workings. And if misunderstood, it will not, because it cannot, turn aside to justify itself. In the absolute selflessness of the truly great soul there will be thus, very often, something almost repellent to lower natures. It has about it something of the mountain peaks, an air too rarefied for common breathing. Yet it is this atmosphere—only refined to a very far higher degree—which He, who is greatest among the great, must bring with Him. Only a deliberate training in impersonality, a desperate effort to rise out of the lower into the higher love, or at least to appreciate it and understand it from afar, will fit the soul to be at ease in that atmosphere, to respond to its intense yet delicate vibrations, and to interpret it aright.

The same thing is true of Purity. To the world purity is associated largely with condemnation. The purity of the Illumined is not of this kind. Pure as snow himself, he does not condemn; nor will he allow a single fault in another to outweigh every other quality of the nature. Nay, he will often see in the soul condemned a finer, purer, nobler quality, on the whole, than in those who pass judgment. A Christ will see in the Magdalene not the social outcast but the prospective devotee—one with the greatest of all qualities, namely, that she can love greatly. And even though there be veritable vileness, yet will the Great Soul not condemn or repudiate; firstly, because he realises the unity of all life and can thus separate himself from none, however unworthy; secondly, because he knows that every imperfection is a stage towards a final perfection, since at the root of human nature is the seed of divinity; and lastly, because—being what he is, and pledged to the service to which he is pledged—it is his duty not to condemn but to heal, to strengthen and to help. He is the Physician of humanity; and just as the doctor, in his capacity as doctor, passes no ethical judgments on his patients, but concerns himself solely with restoring them to health, just as he cannot refuse a patient because that patient fails to reach a certain moral standard—so, too, the Great Soul keeps himself open to every appeal, knows no distinctions where help is needed and lives only to make whole.

In view of the general attitude of our modern civilisation towards these questions, it is well that we should consider

this last point. Is there not a chance that the Great Teacher, when He comes, will ride through many of our cherished conventions, may even shock what we ordinarily consider our moral sense? Did not the Christ do this in Judea? Is it less likely to happen amid the more artificial conventions of our own day?

The reader must answer this for himself. Enough, at any rate, has been said to suggest that the task of recognition may not prove so easy as we think, and that it may need very much more of deliberate preparation — consisting, amongst other things, in sheer hard thinking and the resolute overhauling of our mental concepts—than, in our more careless moments, we are inclined to suppose.

The greatest test which, all through history, the world has had to pass, and the test in which it has most often and most signally failed, has been that of the recognition of its Spiritual Teachers. That is one reason why, years before the coming of the next Great Teacher, the Order of the Star in the East has been called into existence.

E. A. WODEHOUSE

"His Servants . . . shall see His Face"

—(*Rev.* xxii., 3.)

Far in the stainless heights, the heavenly lands
The Lord of Mercy stands;
In dazzling glory shines His Holy Face
So full of tender grace.
I see it not, although I touch His Feet
In lowly homage meet.
For He, in love, a misty veil has wound
My head and face around,
Lest, if He came in His own dazzling light
My feeble human sight
Might fail, and I might fall, a blinded thing
Helpless before my King.
So was it in the wonder-story told
Of Semele of old:
"Show me Thy Glory, Lord!" she rashly cried;
She saw her Lord—and died.
Mine be the task, without His Palace-gate
Humbly to work and wait,
Till in my nature, purified and clear
His image may appear.
And, working still in my appointed place,
I, "with unveiled face
"Reflecting as a glass" in deed and word
*"The glory of the Lord."**
At length, when He the wondrous grace shall give,
May see His Face—and live!

C. V. M.

* *II. Corinthians* iii., 18 *R.V.*

Systems of Meditation

IX. Retrospect and Synthesis.

By W. Loftus Hare.

[*Mr. Hare concludes this month his admirable series of papers. Having traced the various Systems of Meditation historically from the most ancient down to comparatively modern times, he casts, in the present article, a backward glance over the whole series, and gives us a very illuminating synthesis of the general subject of Meditation in relation* (a) *to Religion;* (b) *to the various Schools of Contemplation which have been expounded in the foregoing papers;* (c) *to the common aim and purpose of all these.*]

I. Personal Reflections.

READERS of the series of articles of which the present is the last will have noticed, I hope, that I have throughout abstained from criticism both of the philosophical ideas shared by those whose systems of meditation I have examined and of the methods they have adopted. This has been doubly necessary; for, in the philosophical arena itself no finale has been yet reached on the grand issues; of what use, therefore, would it have been for me to intrude into my articles any criticism of the assumptions upon which the religionists have based their practices? I am well aware that, superficially at any rate, the dominant views of life held, say, by Brahmans, Buddhists, Taoists, Christian monks, Platonists, Quietists or Christian Scientists are much at variance, and even on the higher levels not entirely reconcilable; I have made it my first aim, therefore, to present clearly, accurately and sympathetically whatsoever religious philosophy I have been handling at the time, without either agreeing or disagreeing with its principles. My second aim has been to explain a given system of meditation as a practice consistent with the principles from which it arises. I add now a third aim, namely, to affirm that Religion is valid independently of the philosophical terms in which it is confessed. It is valid because, as part of the sum total of experience, it is real; and even though it has been many times erroneously, and perhaps never truly, defined, yet it remains genuine. If this be granted what may we further deduce? This, I think: that if we are looking for the point at which religions meet we must not regard similarity of intellectual concept as a true guide, nor be alarmed at dissimilarity; but, on the contrary, we must try to enter the realm of *experience* and, if need be, chart it anew; we must try to contemplate a real process of assimilation of the soul of man to the wider process of the Universal Order. Thus viewed, the experiences of Buddhist, Taoist, Sufi, Yogi, Platonist, Orphist, Christian Ascetic, or Quietist are translateable into a common terminology, even though that terminology should not yet have been invented.

This view of Religion, to which I have held for many years, has been strengthened whensoever I penetrate further afield in this fascinating study. It has led me to regard what is generally called "mysticism" as the key to the fortress of Religion.

I have never been able to share the view of those who regard historical religions as so many instalments of the Truth, handed down from the Divine repositories. For many reasons: particularly this, that there are not merely a round dozen "world religions"—correctly speaking, there is not one—but as every student knows, the religious tradition in a given civilization passes through innumerable and imperceptible phases from the primitive to the complex; it often runs parallel to the religious tradition of another civilization, and sometimes the two merge into one—as in the case of China and India with regard to Buddhism, or Hellas and Europe with regard to Christianity. No, if classify we must, let our classification be based on closer study of the facts and let them tell us their own story. If religions are similar, it is because men are similar; if they are different, it is not necessarily due to difference in humanity—though such differences there are—but to variety of intellectual culture which race after race develops and in the terms of which all inner experience is expressed.

II. Classification.

Systems of meditation like the religions from which they depend may be classified in three ways:—

(*a*) According to the Channels of Tradition through which they flow;
(*b*) According to their Philosophic Background;
(*c*) According to the Method they employ.

I will illustrate these separately.

(*a*) The evolution of religion in China exhibits the well-known phases from Animism, or the worship and propitiation of good and evil spirits, to the Dualism of the type of pre-Confucianism. At a point unidentified historically but emerging into literature with Lao-tze, Chinese sages are found holding a mystical doctrine of Monism. Appropriate to these views, and, so to speak, attached to them, is a system of meditation having as its aim the "possession of the Tao," the becoming moved and controlled by the ultimate power of the Universe. Readers of my article in March, 1915, may add to it the following specimen of Taoist meditative literature.

> Now Tao shows itself in two forms—the Pure and the Not Pure—and has two conditions—motion and rest. . . . . If man could be always pure and still, Heaven and Earth (Yang and Ying) would revert (to their normal state).
>
> 3. Now, the Spirit of man loves purity, but his Mind disturbs it. The Mind of man loves stillness, but his Desires drive it away. If he could but send his Desires away, his Mind would of itself become still. Let his Mind be made clean, and his Spirit will of itself become pure.
>
> 4. The reason why men are not able to attain to this is because their Minds have not been cleansed, and their Desires have not been put away. If one is able to send his Desires away, and then gazes in upon his Mind, lo, it is no longer *his;* when he looks out at his Body, lo, it is no longer *his;* and when he looks further off at external things, they are things with which he has nothing to do. . . . .
>
> 5. In that condition of rest, independently of space, how can desires arise? And when no desires any longer arise, there is the true stillness and rest.
>
> 6. The true stillness becomes a constant quality, and responds to perception of external things without failure, yea, that true and constant quality holds possession of the nature. In this constant response and constant stillness, there is constant purity and rest.
>
> 7. He who has this absolute purity enters gradually into true Tao, and having entered therein, he is called Possessor of Tao. Now, although he is called Possessor of Tao, in reality he does not think that he has become possessed of anything. It is as accomplishing the transformation that he is called Possessor of the Tao. He who is able to understand it may transmit to others the sacred Tao.
>
> —(*Khing Kang King, Ch. I.*)

Now, however much we may appreciate Taoism and its aims, we are bound to notice how entirely *Chinese* it is. It is difficult to conceive of such a document, representing such experience, appearing in any other channel but that of ancient Chinese religious tradition. It is the unique produce of the race, its culture, and the times in which it appeared.

In the same way we might consider Indian meditative practices as the logical outcome of that long course of development beginning with Vedic Nature Worship, passing through Polytheism, Dualism, Upanishad Monism, Sânkhya, Buddhism, Yoga and Mahâyâna. Indian medita-

tive practices, Yoga and Jhâna (see May and June *Herald of the Star*) are indigenous to age-long Indian tradition. The same may be said of Buddhist Jhâna in relation to Buddhism itself; it cannot be taken out of its *milieu*; really no one but a faithful Buddhist by conviction can practice it.

The Persian channel of tradition finds, in due time, Sufi mystical meditations expressed in the beauty of language and form appropriate to the refined civilization of Persia in the Islamic period. Such a system cannot be taken out of its context—but let us try to imagine an Indian yogi or a Buddhist bhikkhu "seeking union with the Beloved" in the manner of Jallal-ud-din-Rumi! The same is true of Semitic Civilization, Greek and Roman Civilization and European Civilization. Each may be regarded as the channel through which a stream of religion flows taking inevitably the shape and following the course marked out for it.

This perhaps explains what I mean by classification according to (*a*) Channels of Tradition.

I do not now press the corollary that it needs a Chinese to be a Taoist, an Indian to be a yogi, an Athenian to be a Platonist, a Roman to be a Stoic, and a modern European to be—no, not a Christian, but just what he is! But I think it might be pressed and made good.

(*b*) Systems of meditation may also be classified according to their Philosophic Background; this requires but little argument and follows necessarily from (*a*). I may give an illustration, however, from three Indian systems. The Vedanta Upanishads teach finding the true self, the *identification* of Brahman and Atman by means of *jnâna Yoga;* the Sânkhya philosophy teaches the apparent confusion of the Soul and Nature; its meditative system is therefore designed to realise *discrimination* of Purusha and Prakriti. Buddhism denies both the Soul and God, and has a meditative practice which, among other things, aims at the getting rid of *the sense of self*. The devotees of each system could not possibly interchange their meditative processes without producing utter intellectual chaos; yet—reverting to my argument in Section I. of this article—I am prepared to believe that the Vedantist's *Môksha*, the Sânkhyan's *Kaivalya*, and the Buddhist's *Nirvana* are, though so different as intellectual concepts, similar on the side of *inner experience*.

Again, if we ask what value people place on the world and life, we shall find that their systems of prayer and meditation adhere closely to that paramount value, and their form is determined by it. Those who believe that the world is real and good will be found praying for welfare in it—all early Semitic faiths are of this kind. Those who believe that the world is relatively evil will direct all their meditative effort or prayer to obtain deliverance from it—the Gnostics, for instance. Those who believe that the world is evil, but is to be saved, regenerated, will adopt appropriate meditative practices, such, for instance, are the Zoroastrians and some Christians. Those who believe that the world is illusory will meditate in order to transcend it—certain Brahmans, Mahâyâna Buddhists and Neoplatonists. Those who believe that the World, that Life is ONE will meditate in order to be assimilated to it: Taoism, Vedanta, Plotinus, Persian and a great deal of Christian mysticism.

(*c*) The third classification is according to Method, and I distinguish at least four classes.

1. A method that requires Positive Effort on the part of the meditator and promises results in proportion to the energy put forth. Types of this kind are Hindu Yoga, both Sânkhya and Vedanta, Buddhism of the Hinâyâna School, the greater part of Christianity and certain schools of Islam. Magic belongs to this class.*

2. A method that is Negative and Quietistic, that uses neither "willing nor nilling," that takes the standpoint of faith in the support of the ultimate power of the Universe. Types of this kind are Taoism, certain Vedantic schools—the Bhagavad Gita teaches this among other methods—Persian Mysticism and, of course,

* See my Article in April, 1915.

in a paramount degree, Christian Quietism, such as I have recently expounded in this magazine.

3. A third method of obtaining mystical exaltation—or the reverse !—deserves to be mentioned here for the sake of completeness: I call it the *artificial* in opposition to the *spontaneous*. Such methods are scarcely to be called meditation in the proper sense. I allude to the submission to hypnotism, obsession, gas intoxication, opium, the taking of meschal beans, or the Dervish dancing of which we have heard a good deal of late. In the same class should be placed the quasi-intoxication of music, temperature, perfume or colour through the medium of the senses.

III. Spontaneous Mystical Experience.

4. My fourth class in "classification according to method" is a subject apart from the practice of meditation, to which I must refer, however, as it throws light on our main theme.

It is a well attested fact that a great many people receive mystical experience such as the meditative systems seek, but without any "seeking" or "system" at all. They gain access to a mystical consciousness as part of their normal development. Just as a child advances in sensibility through the growth of sense organs, in regular order, so, for these people, new and unexpected faculties enable them to penetrate spontaneously into realms of experience beyond the normal. Enlargement of consciousness of this kind takes place at certain well defined periods, beginning in some cases at the age of ten years and repeating itself at the critical periods of adolescence and full maturity, but declining with advancing age. What is called Nature Mysticism belongs to this class, and it gives rise no doubt to the finer forms of Nature Worship, which Western people regard chiefly as a superstition. It is a fact, however, that such mystical experience leads to a display of unusual genius and in many cases to poetic expression of a very high order. Plato was right in the estimate he made of poets, as men who were inspired with a kind of "madness," with a wisdom of which they could give no reasoned account because, indeed, it was beyond the realm where reasoning serves.

I shall only mention the cases of Dante, Tennyson, Blake, Wordsworth, and Whitman at this moment, and I do so because in their works and their biographies we are told with explicit clearness of the illumination which came unsought to them in childhood and which continued at times to be vouchsafed to them throughout their youth and manhood. Well nigh the whole of Dante's work is explicable only on this ground; Tennyson's "Ancient Sage," his "Higher Pantheism" and many other fragments reveal to us his mystical foundation. Blake's almost infantile conversations with angels were but the prelude to a life-long open vision. Wordsworth would be a mere tourist's guide if we take away his nature mysticism. Whitman merely "loafed" and invited "his Soul," which came to him with that large access of consciousness of which his poems are full. Swedenborg received the open eye at the age of fifty-four entirely unsought, and was able to travel the inner world in full consciousness whenever he desired.

It is clear then, that we must take into account facts such as I have briefly adduced before we come to a final judgment upon the main theme of meditation. Let us, therefore, glance back at our "four methods" together, and see if we can relate them to each other. Beginning with a non-mystical basis we may place first that of artificial stimulation; we may say that such is the psycho-physical organism of man that by the operation of certain drugs inhibition is removed and a mystical consciousness supervenes. Thus opium, hashish, morphine, alcohol and laughing gas liberate the soul from time and space bonds to a greater or less degree; and, as we know, into realms for the most part dangerous and base. There is no exercise of the Will which is given over to astral wandering.

Next in order come the systems of meditation that are volitional, where will

is exercised in an intense degree following on ascetic preparation. Here the inhibition that we have seen may have been formerly removed by artificial stimulation is removed by mental concentration, and there follows illumination of various kinds familiar to religious experience. I lay emphasis on the fact that it is gained by positive effort.

But, as we learn from everyday experience, one makes efforts in the earlier stages of an enterprise with a view to laying them down at some future time—"till efforts end in ease and thought has passed from thinking," as the Gîtâ says. Effort wears down the external and internal obstacles until what was difficult becomes easy. The ground has been prepared, there is a conviction of a real illuminated and orderly life awaiting us, and we pass insensibly into the state of faith. We do not ask to see the distant scene—"one step enough for me." Faith, then, is the initial stage to the third "method of meditation" that I have throughout named *Quiet* in distinction to *Effort*. It is an emotional state of confidence, absence of fear or alarm as to our welfare and, I doubt not, has psychic and even physical conditions corresponding to it. At any rate, all negative, quietistic methods of waiting on God belong to this class.

Obviously, now, more blessed than the others is that fourth spontaneous mystical experience which requires no meditation either artificial, or positive, or negative.

Sweeping aside the baser form—the artificial—we see that all meditative effort may be regarded as preliminary to a gain or conquest of some kind, and is therefore valid; on the other hand, those who have reached the state of faith may be more advanced on the road, and those who no longer have need of instruments of any kind have arrived and are blessed with mystical illumination, guidance, temperamental qualities that constitute them new creatures: "If any man be *in Christ*," says St. Paul, "then is he a new creature."

It is not often that I allow myself to speculate beyond my knowledge, but at this point I venture to put forward a suggestion that on the hypothesis of reincarnation, it may be that the positive, the hard and difficult, the ascetic, the mental, the volitional methods of meditation which my articles have referred to are those which will be used by those egos who are—in our classification—the least naturally mystical; methods of faith and quiet will be adopted by those who in this life or in former lives made their "effort" and gained its fruit. Spontaneous influx comes to those who in former lives have reached the state of habitual "quiet." Such an explanation would, of course, take account of a matter that is beyond my present range; I mean the condition of the body, its health and its racial endowments. For one thing is certain: that health and disease very materially affect the welfare of the soul. Herein is the wide subject of asceticism admitted and related to the topic of meditation in general.

I am well aware that the foregoing generalizations are so far unsupported by precise data assembled in the present article, but I hope that to some extent my readers will have found them convincing in view of the many documents I have adduced in the pages of this magazine since the series commenced. And in order that my readers may be put in full possession of the dominating idea of this study, I am now about to attempt to present a synthetic view of meditation regarded as a human activity directed towards definite ends. In order to do this we must make an initial effort of the imagination; namely, to forget the distinction between "race, caste, sex or colour," to combine the centuries of the past into one common present, to overlook differences in language, literature, locality; and particularly to pass through all intellectual concepts (on the Bergsonian principle), remembering that they are artificial symbols and do not correspond to the ever-flowing current of life. If this imaginative effort be successful, what is left? All that is essential, I affirm; namely, man, a spiritual being rooted in the higher Reality, conscious by intuition

of this metaphysical relationship; man, a creature subject to necessity imposed on him by Nature, sharing the vicissitudes of all that is subject to generation and decay; man, conscious of the separation betwixt the actual and the real, endeavours to bridge the gulf by meditation and prayer—"to remove those living in this life from a state of misery and lead them to the state of felicity."

Let, therefore, meditation be regarded as the pathway to Reality, leading away from what the Indians call *Samsâra*, the vicious circle of suffering, overspread by the clouds of *Avidya*, Ignorance of the Real.

IV. A Synthetic View of Meditation.

I am now about to state, in terms as far as possible common to all the notable systems, what appear to me to be their chief elements, and the logical order in which they are developed. This must be regarded as my final attempt to point to the true significance of the practice of prayer and meditation as part of the discipline of religion.

So soon as a man has formed for himself a conception of life as purposeful, has felt that purpose intuitively, and aspired to lend his aid to its fulfilment, he is ready for meditation. His meditation indeed has for its end either the realization of the goal of life or, at any rate, a movement contributory to that realization. It is the will to a more abundant life than that hitherto attained. The choice of one aim requires the withdrawal from others even though they be normally valid, or at least the massing of reserves of energy in the direction of the dominant aim. Meditation is the concentration which restricts the fluctuations of the thinking principle, and when freed from these the Soul attains to self-expression. It is for this reason that meditation usually necessitates the abandonment of certain ways of life that are common to the non-meditative world; the first of these is known by the name of asceticism, but is really no more than a discipline to facilitate the mental processes. Where there are aberrations, they need not be; nevertheless, it cannot be supposed that this bodily discipline will be altogether pleasant, yet if there be unpleasantness this is not its purpose, but an incident. So far from the body really suffering through the discipline imposed on it by the requirements of meditation, the reverse is the case.

Obviously, solitude and silence are necessary for concentration in meditation as in any mental work. The means taken to insure these are appropriate to the crowded, noisy world in which we live. There are, however, still many places of retreat.

A bodily posture favourable to concentration is necessary, and this is no mystery.

There are many hindrances to concentration, and these have to be attenuated by a number of devices. It is necessary, therefore, to realise what these obstacles are and how they are to be overcome. Some are internal and more difficult to be subdued than the external ones. In order not to be misled, the meditator must interpret *truly* the elements of his environment. Patanjali defines *ignorance* as being "the recognition of the permanent, the pure, the pleasurable and the self in what is impermanent, impure, painful and not the self." Kapila proposes an examination of the 24 phases of Nature, and the Buddha the "four fundamentals of Attentiveness," a meditation which is called *Right Attentiveness*, because it makes the meditator see things exactly for what they are.

But a far more difficult problem is that of the hindrances to concentration that are derived from the Nature Will, viz., the feeling of personality, attraction, aversion and the will to live; upon this last-named are based the sub-conscious bodily processes, and their domain has to be invaded with a view to controlling the physical and perceptive processes and the emotions dependent upon them. Control of the respiration is the first stage of this effort, and has been highly developed in India, as our readers know. Respiration is the handle by which we grasp the

Nature Will; we "*hold* the breath." The gradual reduction and temporary extinction in meditation of lower mental and emotional states until a state supervenes which is "simple and one" is described in most of the literature, especially in the Buddhist Four Jhânâs.

The use of concepts in meditation depends upon the religious, conventional or philosophic tradition which is current for the meditator. The Ultimate Reality is conceived of as Tao, Brahman, Ho Theos, Allah or God; as having the attribute of Will. The will to unite with the will of the Cosmos, to renounce self-will and conform to Eternal Will, is therefore the chief effort of meditation. The unity of God and Man is not a unity of substance, but of will: "His Will is our peace," as Dante says.

Infinity is the sphere of Divine Will, therefore the meditator must pass beyond his own finiteness—"to mount to God one must enter into oneself and pass beyond oneself." This is ecstasy, the standing out above the mortal, the finite, the differentiated. "And if any have been so happy as personally to understand Ecstasy, Evolution, Transformation . . . the world is in a manner over, and the earth is in ashes unto them."

If in the reasoning stage there had been a conception of the unity of all life, after Ecstasy or Samadhi there is rather its *perception*. Says the Gîtâ:

> He who thus vows his Soul to the Supreme Soul, . . . *sees* the Life-Soul resident in all things living, and all living things in that Life-Soul contained. —(*VI.*)

And Plotinus, one of the greatest of ecstatic mystics, thus describes the effect, both intellectual and moral, of the experience of union with God:

> In this way, we and all that is ours are *carried back* into real Being. We rise to it, as that from which originally we sprang. We think intelligible objects and not merely their images or impressions, and in thinking them we are identified with them. *And the same is the case with the other souls* as with our own. Hence, if we are in unity with the Spirit, *we are in unity* with each other, and so we are all one. When, on the other hand, we carry our view outside of the principle on which we depend, we *lose consciousness of our unity* and become like a number of faces which are turned outwards, though inwardly they are attached to one head. But if one of us (like one of these faces) would turn round either by his own effort or by the aid of Athene, he would behold at once *God, himself* and the *whole*. At first, indeed, he might not be able to see himself as one with the whole; but soon he would find that there was *no boundary he could fix for his separate self. He would, therefore, cease to draw lines of division between himself and the universe;* and he would attain to the absolute whole, not by going forward to another place, but by abiding in that principle on which the whole universe is based. —(*VI.*, 5, 7.)

The meditator who has been so fortunate as to reach the highest and most blessed mental state will wish to share it with others; nay, he radiates towards others the "Four Infinite Feelings," described by the Buddha, of Loving Kindness, Compassion, Sympathetic Gladness and Equanimity. His active goodwill embraces all, rejects none. The Gîtâ declares:

> But for whom that darkness of the soul is chased by light, splendid and clear shines manifest the truth as if a sun of Wisdom sprang to shed its beams at dawn. . . . To him who wisely sees, the Brahman with his scrolls and sanctities, the cow, the elephant, the outcast gorging dog's meat, are all one. —(*V.*)

But the meditator does not stop at *good-willing;* in virtue of his exaltation, by faith or effort, he gains powers formerly unknown to him; master of himself and his inner processes, he is able to operate "magically" in the objective world, endowed with creative powers. Thus we see that meditation and healing are part of one orderly system not so "otherworldly" as might have been thought. Indeed, a backward glance at the pronouncements of all great teachers reveals to us that, after all, it is for the regeneration of this world that they have worked. The Platonic "flight of the soul" was defined as becoming holy and just like the Gods; the New Earth is complementary to the New Heaven; the "possessor of the Tao" develops it in family, in his village, in his state, in the whole world; the New Jerusalem comes down out of Heaven.

W. LOFTUS HARE.

THE END.

The Rationale of the Order of the Star in the East

XII.

By The General Secretary of the Order.

[*The purpose of this series of articles has been to present, as clearly and consecutively as possible, the steps in thought which have led many members of the Order of the Star in the East to an intellectual conviction that the time is near at hand for the appearance of some great Spiritual Teacher in the world.*

The present article concludes the series. After pointing out some of the possibilities to which the new intuition of a higher and wider Life so generally felt to-day may be leading, it gathers up the line of argument, which has run through the series, and shows to what very striking conclusion it has led many of those whose thought it represents to-day.]

IT is impossible to view the striking changes, which were brought together a few chapters ago under the head of the "New Vitalism," without feeling that they, too, have something to tell us as to the character of the coming Civilisation. For the changes, there recorded, were so profound and involved so remarkable a revolution in attitude towards many of the problems with whose solution Civilisation is mainly concerned, that they would appear to have more than a passing significance and to be real indications of some kind of impending New Order.

I have already, in the preceding chapter, summed up the promise of the great Movement towards Organisation, as the earnest of a dawning Civilisation of Brotherhood. The New Vitalism would seem to give us, for its part, the indication of an essentially Spiritual Civilisation.

I use the word "spiritual" here in its largest sense,—not, that is to say, as denoting necessarily a religious, or theocratic, re-ordering of life, but as standing for a Civilisation informed throughout and vitalised by a spiritual Idea. The note of the coming Civilisation will be, as I take it, from this point of view, the linking on of each of the higher activities of man to the conception of a central Spiritual Life, from which each derives its nourishment and its inspiration.

This will, of course, work out differently according to the special department of activity concerned. It will express itself in one set of terms, in the realm of Science, in another in the world of Religion, and so forth. But it will be, in every case, essentially the same. The general effect will be, in one way or another, to break down the wall of separation which has for so long divided the world of Spirit from the world of everyday active life, and, by so doing, to give to the latter a totally different character. Not merely will the horizon of every one of these activities become indefinitely enlarged, but they will be placed in contact with whole new fund of inspiration and will have opened to them, in consequence, a whole new gamut of achievement.

I do not wish, in any way, to write extravagantly about this foreshadowed enlargement of the area of human acti-

vity. But I think that, with the definite recognition of the reality of the larger Spiritual Life, certain results must necessarily follow.

Thus—to take only a few instances—it is evident how profound a revolution must take place in human thought about life, when the continuance of life after death shall take its place as a matter of acknowledged scientific fact. Such a recognition must, at the very least, bring with it a revolutionary change in values, the effect of which will be felt all along the line. And it is inconceivable, to any one who has watched the rapid development of modern scientific enquiry in this direction, that the recognition can be very long delayed. The student of our times is justified in looking forward with confidence to a period, not so very far ahead, when all our present discussions as to the reality of an existence extending beyond the portals of physical death will have been laid at rest, and when such an existence will have become generally taken for granted. When that day comes, the phenomenon of so-called "death" will, one feels, have very largely lost its terrors. The pang of separation will, of course, remain; but the hopelessness which is, for so many to-day, the really crushing part of such separation, will have disappeared; and the world will, as a natural consequence, have become a brighter and more cheerful place. One of the heaviest of its loads will have been lifted from it, and the very extent of the area over which this change will operate will be sufficient to produce a very striking effect upon human life.

Similarly, the extension of modern researches into the powers latent in man to a point where even a few of these higher powers shall have become matters of general acceptance, must undoubtedly be productive of far-reaching changes. Not merely will these potentialities be more definitely and more widely cultivated, but human ingenuity will not be long in turning them to practical and serviceable uses.

Thus it is easy to see how wide an extension of modern medical resources might become possible through the employment of trained clairvoyance, as a recognised agency, for the purposes of diagnosis. Nor is it difficult to see how useful such faculties would be in that study of the individual child which is coming to be the central motive of the new movement in Education. In direct Scientific Research, also, the fact that the microscope and the telescope appear to have reached a point where further developments are no longer possible, would seem to open the door to the use of any other agency which can pierce further into the mysteries of Nature than these. Nor should we overlook the possible fund of new inspiration which might be unlocked for the Arts by the extension of the faculties of sight and hearing into octaves subtler than the physical.

More than this, indeed, would be likely to happen. For any such extension would probably reveal the fact, not merely of the existence of regions of Nature of which we formerly had no knowledge, but of the existence of beings who had, up till that time, remained entirely beyond our ken. And perhaps in this way many of the legends and the fairy-tales of the world's childhood might come back to us with a new-found truth. It might be found that there are actually Intelligences in Nature greater and loftier than ourselves, that angelic wisdom and beauty are not mere fictions of the imagination, but veritable realities; and it will at once be recognised how vast would be the expansion of human life which would instantaneously be brought about by a discovery of this kind. For it would be seen that what we call human life is only, after all, a fragment of a vastly greater whole, and that the complete life for Humanity can only be realised, when it is linked on to those higher orders of being, as a conscious part in the great Divine Scheme. Who knows, too, but what all the various lines along which the human soul now gropes blindly after Beauty—Literature, Painting, Music—have not, perchance, at their higher levels, Those who catch the vision of the Eternal Beauty with wider-opened eyes—the Master-Artists of the spheres? And

if this be so, there dawns upon the world of human Art a vista of entirely new possibilities of achievement, as it links itself up with these greater Intelligences.

I do not say that all these developments will be immediate. But I do assuredly believe, from what I am able to observe of the trend of things in these times, that the world is moving in their direction, and that along the line of its movement all these things are definite possibilities, if only the movement be carried far enough. And here we have to remember that, in forecasting the possibilities of a future Civilisation, we have ample space at our disposal, over which the eye of prospective imagination may range. For we are at liberty to look forward through many hundreds of years, possibly millennia. A great Civilisation is not built in a day. It takes centuries to define itself, and during the period of building-up every constructive tendency which is, at the beginning perhaps, somewhat faint and elusive, must become, with the passage of time, ever more strongly marked and more positively dynamic as a reshaping force. And, to the writer's mind, there are sufficient indications, even in the movement as it is seen to-day, to justify many of the expectations here suggested.

Two more anticipated developments, it seems to him, may also be singled out, as arising naturally out of the New Vitalism of to-day, considered as the promise and foreshadowing of a future order.

One, he feels, will be the bringing back into human life of something of that spirit of Reverence, which our modern Civilisation lacks as, perhaps, no Civilisation has ever lacked it before. In an earlier chapter it was pointed out that the typical mark of Western Civilisation, for many centuries past, has been a spirit of sturdy independence, working out in one direction as Individualism, in another as Scepticism and Materialism, in another in the ideal of Competition. The Western mind has for long worked along inductive lines. It has studiously rejected all that it could not prove, has been impatient of first principles, and has preferred to piece together the problem of existence, so far as it could, fact by fact. And it has done this with an extraordinary amount of self-abnegation, denying to itself, in the process, all the higher comfort which easy generalisation might have afforded it.

The general result has been a questioning of Authority in every department of life, and particularly of any kind of Spiritual Authority. The liberty and the valiant independence of the individual, the feeling that man must work out his own destiny for himself even though he be crushed in the process,—these are the characteristic marks of the Western attitude towards life. And few can deny that they have played their part and have made a notable contribution towards the evolution of the race.

But, with the larger vision which the New Vitalism is already opening out, and which it must continue to open out more fully in the future, a change must necessarily come over this spirit. The strength and the vigour must remain (for no good quality can be lost in the economy of Nature); but the hardness, the selfishness and the self-conceit, which are too often the by-products of their development, must gradually melt in the mellowing light of the Spirit. I foresee a new humility and a new reverence being born amongst men, as they come to behold more clearly the vision of that mightier Scheme of things, of which human life is only a fragmentary part. And, as these qualities become stronger and more general, I cannot but feel that they will be gradually suffused through the whole ordering of life.

And so I foresee, in the future,—as one of the great changes which must one day come about—the silent reassertion of the great principle of Authority; but of an Authority purged and purified by the rejection of all unworthy elements and by the long process of criticism to which it has been subjected. And one form of this reassertion of Authority will, I think, be found in the gradual re-emergence of a definitely Spiritual Class. The realisation that there is, after all, a spiritual world, and the consequent recognition of such a thing as spiritual wisdom, together with

the reverence for the truly spiritual life that must needs accompany this, must, I believe, end in the gradual re-establishment as time goes on, within the social order of every nation, of a spiritual class which will become the natural coping-stone of the community.

One of the greatest needs of to-day—perhaps the greatest from the sociological point of view—is the lack of such a class. There are those to-day who nominally hold this position, but their authority is not real, and they are out of touch with the more idealistic and progressive life of their times. The class, to which I look, will not antagonise the free inquiry or the intellect of their day, but will represent them. At the same time, it will be a class removed from the common life, in the sense that it will have transcended the lower and more selfish motives which actuate the ordinary man or woman in the world. Its life will be based on truly spiritual values. It will seek neither money nor honour, but will be content to be poor in worldly goods and to do what it has to do in the name of unselfish service.

Such a class will be the most powerful of inspirations to the community, for it will embody in visible form a great working spiritual ideal. It will be the link between the common life and the higher life of the Spirit, and its influence will permeate through the whole of Society. Indeed, I do not think that the social problem of our times will ever find a final solution, until there has come into existence, within every people, a class of this kind. For the social order must remain (what it is so largely to-day) a trunk without a head, until there is, at the top of it—recognised by the inherent reverence of human nature for that which is spiritually real—a class which is lifted above all material competition, strong to guide and wise to instruct; a body of truly selfless servants of the Community. And such a class, as I have said, there is reason to believe that the growing recognition of the larger spiritual life, with its psychological accompaniment of a growing reverence, must sooner or later bring with it.

The second of the two developments which, I feel, must grow out of the New Vitalism, is an ever-increasing Kindliness.

As the Oneness of all Life comes to be more and more realised, many of the cruelties of our Civilisation, as it is to-day, must disappear, for the simple reason that they will be no longer tolerable. And this change must extend not merely to our dealings with our fellow human beings, but to those which affect the lower orders of life also. Not merely to inflict suffering, but to sit by contented while suffering exists, will become more and more difficult. That indifference to the lot of others, which is so widely-spread a feature of modern social life, must give place to a growing sensibility and a growing feeling of the vital unity of the social order. And at the same time the old selfish superstition, that the animal creation exists solely to subserve the needs or the pleasure of the human race, must, in the light of the great conception of a common life, yield place to a truer, kindlier and more brotherly ideal.

There are no limits to the revolution which a recognition of the Oneness of Life might work in human affairs. For it is almost impossible to estimate how much of our modern so-called Civilisation is based upon sheer negligence and inconsiderateness, where it is not based even on sheer cruelty. All this, in the writer's opinion, we must conceive of as doomed, for the quickened conscience of humanity must inevitably, ere long, rebel against it. And indeed it is not difficult to trace, even in our present day, the beginnings of the rebellion.

Had there been space, the writer would have liked to dwell at some length upon the very remarkable growth of humanitarian sentiment, among the more thoughtful classes of people, in the time through which we are passing. From many points of view, it has been, perhaps, the most striking feature of our age. It is unnecessary here to point to the enormous growth, during the past few decades, in the number of organised movements directed to the extirpation of cruelty of every kind, whether to man or beast; to

the vast development of organised charity; to the growing concern for the sick and the unfortunate; to the gathering revolt against the hardness and brutality of earlier times, in connection with penology, with education, and with so many other departments of life. It is sufficient to note that a gentler spirit is dawning, that human sensibility is awakening, and that the spiritual forces of many a far-reaching humanitarian reform are already in process of mobilisation.

Much of this movement has been, perhaps, a reaction of simple feeling, apart from any specific philosophy of life. But when the larger inspiration of a spiritual philosophy is added to it,—when the New Vitalism shall have penetrated yet more deeply into the general thought of mankind—the movement must needs be enormously strengthened.

It is no extravagant vision, therefore, which, looking forward to-day into the Civilisation of the future, sees a world becoming ever more thoroughly purified of cruelty, being linked up, in all its parts, by an ever-widening sympathy, and informed by an ever truer spirit of kindliness. For the signs of the times are already visible to our eyes. We are living in an age when all these things are beginning. And, having the Eternal Verities on their side, they must inevitably, in the fulness of time, prevail.

CONCLUSION.

Such, sketched in brief outline, are a few of the more interesting developments which the great Movement, astir in human life to-day, seems to carry in its bosom. And, with this glance into the future, the main task which this series of papers set out to attempt comes to an end. There remains now but one further link to be added to the chain of thought which has run through it and knit it together.

In the first few papers of the series, an endeavour was made to formulate a somewhat wider conception of the spiritual history of mankind than that which is held by many members of individual Faiths to-day. It was shown, first of all, how ill it accords with our sense of the Divine justice that the universal spiritual aspirations of Humanity should find a true and valid expression only in a single Religion, limited in its possibility of meeting the universal need both geographically and by reason of the date of its introduction into the world.

In the second place, it was shown that —however genuine may be the truth and potency of any single presentation of Spiritual things—there are nevertheless certain forces at work, inherent in the whole nature of a world of Change, which must sooner or later make some kind of reinterpretation, or reassertion, necessary. One of these, it was seen, was the mere fact of Change itself, ever remoulding life and so throwing up continually new problems for solution; another was the inevitable tendency of human nature to pass, as time goes on, out of the true understanding of the truth it possesses, leading to a gradual divorce of its spiritual tradition from its everyday working life, and thus creating a demand for some agency which shall bring back the higher verities into living touch with daily realities; a third was the rapid increase of knowledge with the passage of time, demanding an ever fuller and wider synthesis, in order to include it, and tending to create a sharp antagonism with the world of spiritual thought, until such time as the two are once more reunited in the light of a higher wisdom; while a fourth was the proved incapacity of any Religion, once it is formulated and organised as an established system in the outer world, to retain its purity indefinitely and to be, for all time, what at its best it certainly is,—namely, a standing witness to the Divine Realities in a world of imperfection and illusion. Religions become rigid and fossilised; the outer form takes the place of the Spirit; the freshness of first-hand realisation passes from them; and, as history shows, in the fulness of time, like everything else, they decay and pass away.

These considerations helped to clear the way for the suggestion, in the next one or

two papers, of a broader and more philosophic conception of the world's spiritual history; the conception of it, that is to say, as something perpetually unfolding,—as a story of which the last word has not yet by any means been said. In the light of this view, the spiritual history of Humanity was seen as fundamentally one, and each of the separate Faiths was seen as a contribution to a single great Process, adapted, in respect both of its form and of its peculiar message, to that section of Humanity or that phase of evolution which it was intended to subserve. And the whole of this Process was conceived of as being directed by the Divine Wisdom, working through Its appointed agents in the world of men.

A study of the Religions, from this point of view, revealed, furthermore, the fact that Religions and Civilisations are invariably intimately connected; for it was seen that History, taken in large enough reaches, shows to us every Religion as imbedded in a Civilisation, of which it is the soul or spiritual nucleus. The two are born and grow together, and together they crumble away and perish. And this thought led us to the logical inference that the time when a new presentation of spiritual truths is to be expected in our world is one when there are signs of the breaking up of one great Civilisation and the approaching birth of another,—when our great Order of life and thought seems to be passing away and another to be coming into being. And this was equivalent to saying that the time for such an expectation was to be sought in a period of what was called "major transition,"—*i.e.*, the transition between two such great orders.

In the next two papers, consequently, the attention of readers was drawn to the signs which go to indicate a period of this kind; signs, that is to say, of universal recurrence at such crises, arising necessarily out of the very nature of the processes at work. It was shown that the crumbling of the old Order, and the silent birth of the new must express themselves in certain definite ways in the general life of humanity; and that, therefore, the presence of these phenomena at any given time, if very clearly and strikingly visible, offered a sufficient basis for the conclusion that such a time was to be interpreted as one of these great periods of transition.

And then, descending from the genera to the particular, we passed to a consideration of the time in which we are living to-day, and found that, in strikingly full measure, it betrayed the marks of precisely such a crisis. There was noted, on the one side, the universal unrest, the general weakening of established institutions and traditions, the rapidly accumulating mass of problems, and, with this, the growing dissatisfaction and the spiritual hunger of our age—all tending to show that the old Order was passing away; while, on the other side, we were able to perceive the emergence of certain new tendencies or movements in modern life, fraught, as it seemed to us, with very definite possibilities for the future and carrying with them the promise, as they developed into maturity, of an entire reconstruction of human life,—a reconstruction, that is to say, not merely of the outer arrangements of life but of the inner spirit in which it must come to be lived.

And then, finally, we tried, as far as might be, to define some of these tendencies, in order to catch a glimpse, with the eye of imagination, of the new Order which they seemed to portend. And we saw, in the first place, a new and larger Spiritual Vision which is at work, even in our own day, effecting the profoundest changes in all the higher branches of human activity; and, in the second place, we saw the great groupings of human society being rearranged and refashioned into new Organisms, which must eventually establish entirely different relations between Religion and Religion, Nation and Nation, and Class and Class. And summing up all these changes, we found that they seemed to point to a new Civilisation in which the ordering principle would be one of Brotherhood, and which would be informed through and through by a Spiritual Idea.

Such a Civilisation, it seemed to us, was the only logical outcome, if the tenden-

cies under review were not merely passing phenomena but were really constructive forces, destined to continue working themselves out through the centuries which lie ahead of us. And that they were such, every sign of the times appeared to show. For there was visible on every side that great Co-operative Process—which was described in a former place as God, Nature and Man, all working together—making any other solution of our modern problems almost impracticable. When every idealist is already dreaming of that solution, when all the great natural changes of the age are so shaping things that it alone would seem to supply the philosophy of life that these changes demand, and when even the very resistance of human nature to the new ideal is only making the difficulties, that cry out for it, the more painful and the more urgent; then, we concluded, it was no unconsidered optimism which made us feel that this was the way in which the World-Problem must sooner or later be solved.

There may be times of great struggle and upheaval for the world to go through, before the Ideal of the Future finally wins acceptance. Many elements of resistance may have yet to be broken down. The storms and the revolutions, which are the familiar birth-pangs of any New Order, are probably by no means over.

I do not think that any student of the times would imagine that we have done with these. But behind the cloud-wracks of the turbulent present the Star of the New Age is already shining. Already the Eastern sky is quickening with the dawn of the Coming Day.

And this brings me to the last word that I have to say.

There are some who feel that that Star has a further significance. For they hold that, with a crisis such as that through which our world is passing, there is to be expected just that higher help, which must needs be forthcoming if the upward pilgrimage of Man be really under a Compassionate Divine guidance, and if the help, as it must be conceived to be, be ever related to the need. And therefore they believe that the time is not far off when there will come to mankind one of those great Friends and Helpers, of many of Whom history already contains the record. In a word, they look for the near coming of a great Spiritual Teacher, who shall guide the world out of the dying age into the next.

That there is need for such a Teacher, who can deny? So many problems to be solved; so great a change of heart to be brought about; so many an ideal to be vivified and brought home to the common consciousness of mankind; so many an ancient barrier to be finally broken down, before the New Age can really dawn. And above all, so great a need of a fresh inspiration, of a fresh realisation of all that is meant by the Spiritual Life.

It is a truism of history that every movement sooner or later focusses itself in a personality, which seems to sum up the movement and embody it in visible and living form. It is through individuals that all great changes become defined and centralised. Every institution, says Emerson, is but the lengthened shadow of a great man.

And may it not be so with those greatest of institutions which we call Civilisations? May not the movement which builds up a great new Order of human life have also its Central Figure? And may not the grandeur and the power of that Central Figure be proportionate to the greatness of the movement which It represents?

Many, at least, will answer these questions in the affirmative. And that is why, all over the world to-day, there are to be found those who are looking for the Coming of such a Teacher. They are to be found not in one Religion only, but in all; not in a single race merely, but among all the civilised peoples of mankind. And, in the light of this common expectation, all these barriers of race and creed are being transcended, and they are joining together into one body, in order to be together in welcoming Him whom they expect. They do not all call Him by the same name; they do not all think in the same way of His coming nor of the manner in which He will appear. But they are all

one in the belief that the New Age will have its Teacher, and in their desire to serve Him, when He comes.

To this end, therefore, they are preparing themselves to-day; seeking to cultivate in their own hearts the qualities which will give to them true vision to recognise Him, when He appears, and seeking, at the same time, to impart their expectation to others, so that there may be an ever-increasing number of souls in the world, kindled into new life and hope by the message, and ready to swell the ranks of His servants, when the call for workers shall sound forth.

Such, for many of its members, is the Rationale of the Order of the Star in the East. In the Introduction to this series of papers, I said that what would be written in them would represent the views of only a section of the members of the Order. And that is true. In a world-wide organisation, like ours, there must be many different ways of thinking; the expectation of the coming of a Teacher must express itself in many different forms; and the grounds of that expectation must undoubtedly vary very much in different cases.

And so I do not claim that the line of reasoning, which is embodied in these papers, is one which will necessarily appeal to all who belong to the Order. It is, as I have said, only one line. But I think that I may claim that it is, at least, a line of reasoning; that it is based upon a certain coherent view of things, supported by some study of the times in which we are living; and that the expectation, to which it leads, is therefore no idle expectation, but one which has something in it to win the attention of thinking men and women. And if it help to bring only a few of such to a more careful and sympathetic consideration of our Order and its ideals, the purpose of these papers will have been achieved.

E. A. WODEHOUSE.

THE END.

The Coming of Christ.

A Bishop's prediction.

Dedicating the new wing which has been added to the Etherley V.A. Hospital, near Bishop Auckland, and which is a memorial to the late Lieut. John Geoffrey Stobar who was killed in action on March 16th, the Bishop of Durham made the remark that there were many present who, in his opinion, would not see death before the coming of Christ.

(From *The North Mail*, Monday, October 18th.)

Notes and Comments

[*The pages under this heading are reserved for matters of interest to members of the Order of the Star in the East.*]

CONFERENCE OF THE ORDER OF THE STAR IN THE EAST.

Held by the English Section of the Order, at 19, Tavistock Square, London, W.C., on October 30th and 31st.

Saturday Morning, October 30th.

Lady Emily Lutyens cordially welcomed the representatives of the different centres, and spoke of the useful work which she felt certain would be done by free discussion of ideals and principles.

"It is your duty pre-eminently at this time of darkness for the nations," she said, "to stand firm and alone, realising your great responsibility and your great ideal. Behind the outer darkness the great light of Spirit is everywhere shining, and you, as members of the Order, should by your courage and your steadfastness, shine as stars in the midst of the blackness around you."

She advised Secretaries of branches meeting in Lodge rooms of the T. S. always to pay rent for the use of such rooms, and asked that reports be sent her always not later than the 25th of each month for incorporation in the *Herald* leaflet.

Mademoiselle Mallet gave the greetings of the French Section, stating that owing to the war practically all active propaganda had ceased.

Mr. E. A. Wodehouse (Gen. Secretary of the Order), in presenting his report, said that it was two years since the last General Report of the Order was given, in October, 1913.

Owing to the war, only one delegate had come from abroad, but in the near future it was hoped that it would be possible to hold an International Conference in one of the European Capitals.

He then gave the following details of the increase in membership in a few countries:

Country,	Members in 1913.	Members in 1915.
U. S. of America	3,000	4,117
India	2,002	3,374
England	1,668	2,814
Australia	865	1,600
Brazil	215 (in Feb., 1915)	531 (in Oct., 1915)
New Zealand	In Jan., 1913 there were 930	

He said there have been eleven new Sections since 1913, and the total increase in membership was about 5,000; the total number of members was probably about 20,000.

He then read reports from the Representatives of different countries, and referred to the success of the Star Conference at the Panama Exposition in August, which exceeded all expectations.

He also spoke of the rapid progress of the Order in India, due largely to the work of Dr. Rocke.

In the Australian Section the increase in membership was in a great measure due to Mr. Leadbeater's work. In Sydney he had given a weekly Star Lecture for several months past.

In speaking of *Propaganda*, Mr. Wodehouse said that 200 free copies of the *Herald* were distributed each month, and that 600 libraries in England and Wales had been sent copies, of which 100 had expressed their willingness to receive a free copy monthly.

Some interesting *Reports of Special Work* were then given, which may be read in Lady Emily Lutyens' leaflet, inset in the *Herald* for November.

A discussion on Mr. Arundale's suggestions in the September leaflet for the training of workers then followed.

Mr. Arundale said that it was proposed to make a special effort to correlate conditions to various truths, and that Lodges should take up individual instruction, for many country members were not sufficiently in touch with the movement; and that it was generally felt that there was a great need for more knowledge.

He said that personally (though he had official authority for the view) he would like to see established a "Heart" of the Order of the Star, similar to the E.S.T. of the T.S., and the provision of a definite discipline which those who were really heart

and soul in the movement could undertake. He suggested that those people who were willing to be trained for Star Work should be organised into classes, and stated that the following had already been suggested :—

(1) *Psychology Class*, under the direction of Mr. Arundale.

(2) *A Speakers' Class*, under Lady Emily Lutyens.

(3) *Class for Organisation*, to be undertaken by various people.

(4) *"Matter and Method" Class*, under Mr. Wodehouse.

(5) *Typing and Shorthand*, under Miss Burdett.

These classes were to be held at first for London members, but it was hoped that it might be possible to arrange that country members could come to London for a month, and undertake a course of study during that time.

Also it was suggested that Correspondence Classes might be arranged.

Miss Arundale spoke of the importance of bringing the young people into touch with the Order, and suggested an extra class to study the best method of placing the conception before them.

Saturday Afternoon.

An interesting discussion took place on "What membership in the Order means to me."

Mr. Arundale said that membership of the Order of the Star had brought to him a deeper and more conscious conviction that he was definitely working for the Masters in the world, and lessened the distance which sometimes seemed to stretch between those Great Elder Brethren and humanity. "The time has come when you can all feel that you are messengers, in however humble a way and however inefficiently, of the Real Rulers of the World, Who are not only Principles, but Persons as well, and Persons because of Principles. You have to learn to stand alone and firm, using your own judgment if you would fit yourself consciously to come into contact with the Masters and have the power to prepare the ways of the world to receive the Feet of the Greatest One of all."

Mr. Wedgwood spoke of the special quality of devotion, which he thought the Order of the Star had been instrumental in emphasising in the Theosophical Society.

Mrs. Grenside said that she spoke for those who believed in the Great Principle but who did not accept the personal view. She said that "when He comes we shall know Him by His own Power, and we shall understand that it is the growth of the Christ Principle that is the one great thing."

Miss Pagan, a well-known astrological student, said that there was always a revival of astrology at the Coming of every Great Teacher, and that it was her firm conviction that there was an intimate connection between the study of the stars and the Order of the Star.

Miss Codd said that for her the Order had made clear the living reality that the Great Teachers are with us always and never forsake the humanity whom They so dearly love.

An Officer of the Canadian Expeditionary Force and Lieut. G. H. Whyte spoke of the special way in which they felt they were called upon to perform their duties at the present time, and they were warmly applauded as they left the platform.

Miss Browning said that one great service which the Order had done for her was to give her hope in Social Reform.

Other speakers were Miss Taggart, Mrs. Stevenson Howell, Miss Bright, Mr. Ramayya, and Mr. Old.

In conclusion, Lady Emily Lutyens asked all delegates to take back to their Centres a message of love and goodwill to all the Lodges, and individually to strive to recognise the Spirit in each other, and to remember that "The Blessing of the Master will be with those who work in His Name and for Him."

On Sunday afternoon there was a Meeting of the Servants of the Star, and in the evening a Public Lecture, under the auspices of the Theosophical Society, by Lady Emily Lutyens, on "The World Saviours."

D. G.
D. S. O.

CORRESPONDENCE.

THE TRAGEDY OF POLAND.

To the Editor, *Herald of the Star.*

DEAR SIR,— *Nov. 7th,* 1915.

On Sunday last (whilst the Star Conference was proceeding) a great meeting of Jews was held near by, to consider what steps should be taken to alleviate quickly the terrible sufferings of the refugees from the invaded districts of Poland and Western Russia (mostly Jews and Lithuanians) who have been driven Eastwards from their homes, partly by order of the Russian military authorities and partly through fear of the ruthless, lawless invaders. The tragedy of Belgium, terrible as it was and is, sinks almost into insignificance beside the horrible indescribable tragedy of Poland and Western Russia.

The story is tragic, heart-breaking to the last degree. An area seven times the size of Belgium has been ravaged by the Germans. Old men and women, the blind, sick and disabled have lost the roofs over their heads and when children stretch out their thin arms, crying for bread, their distracted mothers have nought but *tears* to give them. Nearly *five millions* of people of all classes have been driven from their homes, and are now, erstwhile rich and poor alike, mostly encamped in the woods and fields, keeping body and soul together as best they can, eating roots and such food as can be found in the woods—even the bark of trees—food unfit even for animals. The little children, shivering and starving, are perishing daily by hundreds, maybe by thousands, from want and exposure. What their fate will be, exposed to the rigours of the Russian Winter, if relief is not quickly forthcoming, is too terrible to contemplate. Relief *must* be given and *quickly*. The Russians, harassed as they are, can do but little to help just now; the eyes of the sufferers turn towards us, living in security and comfort, in our Island Home, safe from invasion, our children well fed, warmly clad and happy. Need I say more? Surely the heart of every member of the Order will throb in passionate sympathy with the sufferings of our Polish and Russian brothers and sisters and their wretched little ones. In the Name of the Lord of Compassion, whose Star we wear, let us *act quickly*, setting an example of *joyful sacrifice* and *willing self-denial*, showing the world that our Order is a Brotherhood not only of Loving Hearts, but also of Helpful Hands. At least £25,000 *per day* is required to feed the vast army of starving refugees. *Every shilling will help.* A goodly list of donations from Star members, followed, for the next six months, by a monthly list of donations, will prove to the world in general and to the Jewish Community in particular (the sufferers being largely Jews) that the Ideals of the Order of the Star in the East *are eminently practical.*

I shall be happy to receive donations, and promises of monthly subscriptions (of one shilling and upwards) at address below. All amounts received will be included in a Special "Star in the East" List and remitted immediately to the Treasurer of the Russo-Jewish Fund in London, the Rt. Hon. Lord Swaythling.

I earnestly beg my fellow-members to canvas *energetically* their friends and tradespeople for donations and monthly subscriptions—to swell the Star List. The Western World owes much—very much—to the Jews. Let us prove our gratitude in a practical way. Typewritten forms of appeal will be sent on application, or, if preferred, will be posted direct on receipt of lists of addresses with remittance at the rate of 2s. 9d. for every 25, to cover postage and office expenses.

The need is *urgent*—the suffering intense. The call is clear: Freely have ye received, freely give; for "Inasmuch as ye have done it unto these my little ones—ye have done it unto Me!"

Yours obediently,

L. L. HYMANS.

19, Tavistock Square, W.C.

Printed for the Publishers by HUDSON & KEARNS, LTD., Hatfield Street, London, S.E.